THE CHURCHMAN.

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The Churchman.

From the Albion.

Memoir of the late Jacob Walton, Esq., Rear-Admiral of the Red, in Her Majesty's Navy.

He was born in the city of New York, 27th of April, 1767, as appears from a record of his services, drawn up by himself and presented to the Admiralty, in 1817. He entered the Naval Service of Great Britain, the 1st of October, 1780, in the Intrepid, 64, commanded by Capt. Molloy. While a midshipman in her, he was present at the engagement of Port Royal, Martinique, April 9th, 1781, under Sir Samuel Hood; in that off the Chesapeake, September, 1781, under Admiral Graves, and lastly, in that fought under Admiral Sir S. Hood, for the relief of the Island of Nevis, 1782. Off the Chesapeake, as the ships were bearing down to engage, he was ordered below to attend to the light room of the magazine, being the youngest midshipman on board, when he earnestly represented to his captain that he had before been employed in this duty, and ought now to be allowed to stay on deck and share in the combat. His request was good-humoredly complied with by Capt. Molloy.

He then entered the Supply, armed and commanded by Lieutenant Henry L. Ball (who afterwards became his brother-in-law, and died a Rear-Admiral of the Blue,) on the 2d of November, 1786. This vessel was despatched to New South Wales to form a colony of convicts at Port Jackson or Botany Bay: which, though then merely a station of convicts, promises at no distant day to become one of the brightest gems in the imperial diadem of Britain. In this vessel he was employed nearly six years, visited in her, Batavia, and other parts of the Indian Archipelago, and returned home by the way of Cape Horn, thus completing the circumnavigation of the globe.

He was made Lieutenant, 11th October, 1793, and served, among other ships, in the Zealous, 74, and Topaze frigate, commanded by Captain Stephen S. Church, a gallant and deserving officer. A warm friendship subsisted between him and his first Lieutenant, the subject of this notice, which lasted unbroken through life. In this ship, he was present at the capture of L'Elizabeth, 36, off Halifax, in 1796. A ball given in New York harbor on board the Topaze, in the absence of her captain, was long remembered by its inhabitants.

He was made commander, 2d November, 1798, and commanded in succession, the Spencer and Swan, each of 14 guns, on the North American station. He visited Norfolk while on this station, and on that occasion enjoyed the hospitalities of Washington at Mount Vernon.

When at Halifax, he became personally acquainted with the Duke of Kent, father of her present Majesty, from whom he experienced many attentions, and for whom he cherished the highest regard to the latest hour of his life. He attained the rank of Post Captain, at the general promotion, April 29, 1802. On the 19th of September, 1809, he was appointed to the Amethyst, 36, and stationed off the coast of France; he commanded this frigate till February, 1811, when unfortunately, in a stormy and tempestuous night on 11th April, 1811, she was lost on the rocks in Plymouth Sound—an exceedingly dangerous situation where several ships had been lost previously. Government have since erected the breakwater, and rendered the spot secure as an anchorage. So suddenly did the vessel strike, that Captain Walton had barely time to reach the deck before her loss became inevitable. By his indefatigable exertion, however, day and night after the wreck, he was enabled to save all the King's store. This was the last of his active service.

He was made Retired Rear-Admiral on the 10th January, 1837—Admiral of the White, 17th of August, 1840, and Rear-Admiral of the Red, 23d November, 1841.

On the 24th November, 1809, he married SARAH, the second daughter of Major-General Gabriel Johnstone, of the Honorable East India Company's service. From this happy union he had nine children, eight of whom with his widow survive their irreparable loss.

On the death of his uncle Girard Walton, he came over to this country in September, 1821, with his family, and continued a resident of this city to the time of his decease on the 11th inst.

Highly respected in his profession, he was equally esteemed as a faithful husband, an affectionate parent, a warm friend, and a devoted Christian. He was sincerely attached to the Church of England, and to her daughter Church in this country. He became a communicant at New South Wales in 1792, after a narrow escape from death while landing through the surf, and was through his whole life a constant attendant at the holy altar. He has now, as we may trust, "passed from death unto life," and blessed promises soothe the aching hearts and tearful eyes of mourning relatives and friends; yet sorrow cannot be at once assuaged, nor can his venerable form be missed from among us without emotion; and those who delighted to follow his example, and lean on him as their guide, and counsellor, and staff in the trials and dangers of life, must deeply feel the blow that has caused this sudden separation, though ingredients of mercy be mingled with the bitter cup. Yet his virtues and his excellences are recorded in the sacred shrines of loving hearts, there to be guarded as the choicest treasures; they need not the voice of praise nor the aid of ornament; they gently whisper this impressive lesson that the Christian's unobtrusive, faithful, obedient life, is the unfailing guide to a peaceful, a happy, and a triumphant death.

Force of Truth.

The Episcopal Recorder gives us the following interesting extract from a late letter to one of the editors, by a gentleman who is a lay member of the Presbyterian denomination:

"The result of a pretty thorough examination of the whole subject, an examination 'begun, continued and ended,' with constant prayer to the God of Truth, for his Holy Spirit to lead me into all truth, has been a deep, decided conviction of the divine institution of Episcopacy. The evidence which I have accumulated from the authors whom I have examined in connection with my Greek Testament, is so strong, that it amounts in my own mind to almost a complete demonstration. I just as much believe that the Episcopal is the form of government established by the Great Head of the Church, as that the three angles of a triangle are equal to two right angles. To others I confess it might not appear so strong. But let any man divest his mind of prejudice, and sit down to the subject with an humble mind, and earnest desire to know the truth, and he will come to the same conclusion, whether he has the candor to acknowledge it or not. The last book that I have read on this subject, and which has operated more than any other to produce this change in my belief is 'Episcopacy tested by Scripture,' by the Right Rev. Bishop of Pennsylvania. I consider it decidedly the most powful thing written on the subject which has met my notice. It is perfectly unanswerable. This I am now reading again, comparing it carefully with the Greek Testament, and taking an analysis of the argument, not so mnch for my own benefit, as that I may be able to give to him that asketh me a reason for my opinions. I have also most carefully read those articles in the Episcopal Recorder, entitled 'Why I am a Churchman?' And I should do injustice to their author, not to say that they have had a great influence upon my mind. While reading them I was led to ask myself, why am I a Presbyterian? Have I as good reasons for being an Episcopalian? If not, why am I not an Episcopalian? And to this last question I could give no satisfactory answer."

A Pastoral Letter
To the People of the Diocese of Maryland.

Dear Brethren,—Our blessed Lord declares it to have been the end of His birth and coming into the world that He should bear witness unto *the truth.*" It is through *the truth*, He affirms in His solemn communings with the Father, that they whom He sends into the world are sanctified. To speak *the truth* in love, is the mode of growing up into Him in all things, which is the Head, even Christ.

Now *the truth* is unchangeable and indivisible. "*All* things whatsoever Jesus had commanded them," the apostles were to "teach" men "to observe;" and by so teaching them, they brought them to "the acknowledging of *the truth* which is after godliness. As Christians we are bound equally to all the truth, in faith and practice, and to every part. It is no privilege of ours to select what we deem important, and lay the rest aside. We have not THE *truth*, if we are destitute of any portion of it. If our destitution is the result of our own choice, we are guilty of the rejection of *the whole.* It came from heaven entire. It was sent into the world by its commissioned bearers, entire. It must be acknowledged and held in that same entireness.

We dare not, therefore, dear brethren, assent to those who distinguish between preaching *the Church* and preaching Christ. It is undeniable that our Lord Himself "commanded" reference to "the Church." It was certainly one of the "things" His apostles were sent to "teach men to observe." How they *did* teach men on the subject, the whole inspired Epistle to the Ephesians shows. Surely no man can read that Epistle through, and doubt whether its holy writer considered the mode in which men are gathered together in Christ, and the nature of their union in Him, as fundamental parts of the truth as it is in Jesus. "The Church" he declares to be that for which Christ "gave Himself." Who that believes in the efficacy of that most precious Gift, but must desire to know *what* is purchased? And how much more, when taught that, so purchased, it is presented unto Himself, to be "His body, the fulness of Him who filleth all in all!" Is the nature of that which is *so* spoken of, among the lesser things, which may be safely laid aside, while weightier matters of close personal interest engross the attention? My brethren! if there be a question of all-engrossing moment to each one of us in particular, it is Whether he be a living member of the Body of his Redeemer, "of His flesh, and of His bones." For has not He told us, that except we abide in Him, as living branches of the true Vine, we must be cast forth unto the burning? Whether we be branches of the Vine; whether, being so, we abide in Him, bearing fruit; are surely vital questions to those who expect to live through His Name!

Observe, I beg you, that this question affects the evidence and warrant of our hope, not the kind and degree of the hope itself. In Christ alone is our hope. But *how* are we assured that we are "*in* Him?" The name of Christ alone is our salvation. But what is our warrant to take shelter in that name? and our proof that we have done it? There are differences within our own communion on this very important point. But those differences do not affect the nature and extent of our dependence upon the free grace of God by which Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."

On the contrary, those who most strenuously insist on the necessity of union with Christ in His Body, the Church, by communion with a definite visible society, traceable in its existence and organization up to Him, do so in the deepest sense of the utter inability of man to save himself,—his entire dependence on redeeming love for all the work, from first to last, by which he is to be translated from darkness into light, and from condemnation into everlasting life. It is *because* "we put not our trust in any thing that we do," that we look to Christ *for all*, in the way of His provision. It is *because* we believe forms and ordinances to be utterly worthless except as His Spirit gives them vitality and saving efficacy, that we insist on tracing them all to Him, and finding His promise to be in all, or utterly eschewing them.

The more thoroughly we believe, the more strenuously we inculcate the depravity of nature and helplessness of condition of the unregenerate man; the freeness and fulness of justifying and sanctifying grace; the entire absence of all claim of merit in the receivers; the need of a change of heart wrought by the hidden working of the Spirit in the inner man; the dependence of the new birth for its beginning, of the renewed life for its continuance and growth, wholly and solely on the influences from above that are shed abroad abundantly by God the Holy Ghost on such as neither resist nor quench them; the uselessness of all form and ordinances to the adult partaker who has not a living faith; the increase of condemnation resulting from the abuse of spiritual privileges, gifts and influences;—these fundamental principles of the Gospel the more we cherish and exalt, the better we are qualified to appreciate the full importance of the question, What is the Church? the more humbly we shall approach it, the more fervently we shall pray for Divine assistance in the solution.

Observe again, I beseech you, brethren, that so far from tampering with the Holy Word of God, or setting aside its supreme and sole authority, it is the deepest reverence for its teaching that leads us to maintain the indispensableness of communion with the visible Church of Christ as organized by His command. We receive that teaching implicitly, and refuse to explain it away or lower it in accommodation to prevailing views of fitness. If others can be induced to admit that "the Body of Christ" is a mere abstraction, an unreal notion, a name for an aggregation of individuals without corporate organization or functions, *we can not*, because we dare not set aside the plain letter of Scripture, which says, "as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all *baptized into one body.*—Ye are the Body of Christ, and *members in particular.*—So *we*, being many, *are* one Body in Christ, and *every one members*, one of another." This is no description of "an aggregation" of independent persons or communities, but of "a body *whose life depends on its unity.*" As we read it, we receive it; and are sure that we receive it rightly, *because the whole Christian world, for fifteen hundred years, without an exception, so received it.* Hard of admission as it may be to mere reason, (though indeed it is not hard, rightly taken,) trying as its consequences may prove to our natural feelings and propensities, (though indeed, to the spiritual mind, they are full of peace, and hope, and triumph,) we bow humbly in acceptance of this representation of the company of believers, because it is *the representation of the Bible.* In the Bible, in the Bible alone, we seek for all saving truth. From the Bible, from the Bible alone, we would derive all, even the least particulars of our faith and teaching. But it must be the Bible in its own pure, primitive meaning; not explained away, and accommodated to modern notions and evil times.

And now, dear brethren, what I would fain say in person to each one of you, on a topic among the most important that can occupy your thoughts, I offer to your use as I found it in this little volume* ready prepared to my hand in a form better than I could give it. In discharge of my duty to God, and for His sake to you, I commend the following pages to your use. Give them, I beseech you, thoughtful and prayerful study. Let not prejudice wrest aside your judgment, nor any human authority deter you from embracing and holding fast whatever you shall find clearly proved, by sound reasoning, out of God's holy Word. Remember that it is the truth of God you are seeking to find out, and that you are *doing it* in God's sight. My earnest and continual prayer shall go up before Him, that if in any thing as your teacher, *I* have erred, He will correct me, and show my error and save you from it; and that *you* may be guided by His blessed Spirit into the acknowledgment of all truth, and obedience unto it with a ready mind.

Your affectionate brother in Christ,
and servant in the Gospel,
WILLIAM ROLLINSON WHITTINGHAM,
BALTIMORE, *Bishop of Maryland.*
Feast of the Presentation of Christ
in the Temple, 1844.

The Rule of Faith.

A Letter to the Rev. George Scott, A. M., Rector of Balteagh, in which certain of his Statements respecting the Prevailing Controversy in the Church are Considered, and more particularly the Relation of Tradition to Holy Scripture Examined. By Charles Boyton, D. D., late Fellow and Tutor of Trinity College, Rector and Vicar of Tullyaguish, and Vicar General of Raphoe. Dublin: Grant and Bolton, Grafton-street; Rivington and Burns, London; and J. H. Parker, Oxford. 1843.

The work of Dr. Boyton was drawn forth by charges industriously circulated through the Diocese of Derry, that tractarian errors had "found their way" amongst the clergy; or, in plainer English, that Dr. Boyton and his friends were promulgating the "Oxford heresy." "A single notice of this subject (these charges, viz.) was not taken by any one till the press had teemed with denunciations—till three public speeches delivered by clergymen at Church Missionary Meetings had been published in cheap pamphlets, prejudicing the minds of our people, and conveying, as it was conceived, whether justly or not, very erroneous views of the doctrines of the Church, and the religious opinions of many of her ministers.

Some notice was certainly required to repel these grievous charges. But then the reverend chargers had mentioned no names! They could say with truth to Dr. Boyton, "We have made no allegation against you—we have not mentioned any name at all!" This infantine *naïveté* reminds us of the child who, with her grandmamma and the cat, formed a cosy trio by the cottage fire. The little girl, indignant at some little severity of her venerable grand parent, wished her dead; but by this politic euphenism she expressed the wish, and yet avoided any offensive mention of a name:—"Grandmamma, I wish one of us was dead—it isn't I, and it isn't you, poor puss!" Some such economy seems to have been employed in the criminations which Dr. Boyton has come forward to rebut. "Why, then, if the clergy of the Dioceses of Derry and Raphoe are exempt from liability to Mr. Scott's reprehensions, why is it necessary for any one to reply to his observations? He makes no accusation by name—all are free, in fact, from just liability to his charges—why is it necessary for any of their body to refute them? The answer is, though *you* do not make the application, others *do.* You draw the description, others are found in the public press and elsewhere *to apply it by name to individuals.* And this is done throughout our parishes, and it is necessary, in order that men should not be marred in their general work of usefulness as parish ministers, to repel accusations so conveyed. The work that has been going forward under the name of assailing the writers of *The Tracts for the Times*, has been as really an accusation against parochial clergymen in this part of the country as if they had been mentioned by name. The procedure is very like that of which the ancient witches were accused (if one may be permitted to use this illustration) who made the figure of a man, and stabbed it here, and pinched it there, and burned it in another place, believing that the real object of their animosity would suffer the corresponding infliction. So, at a Church Missionary Meeting, the idea of a Tractarian is presented, and whatever qualities the speaker conceives belong to it are enumerated with all the excitements of rhetoric, and the scene is laid in Oxford, but the consequences are felt locally in the parishes of Derry and Raphoe. Grievous wrong, and great injustice have been thus done *in the name of religion;* Christian discussion has been productive of unchristian temper, and the supposed defence of the interests of the people made the occasion of impairing the influence of those whose duty and inclination it must be, to serve those interests. You have, however, yourself said in your late pamphlet that the views which you 'protest' against, have 'found their way' into these dioceses. To this locality then will your remarks be applied."—Pp. 21–22.

We should not feel at all surprised to see this pungent passage gravely quoted as a proof that Dr. Boyton had asserted that the Evangelical clergy were witches, and their doctrine a system of necromancy! Such a conclusion might just as fairly be drawn from this felicitous illustration, as the charge of Tractarianism from the facts alleged by his criminators. It seems what is elsewhere thought perfectly orthodox in doctrine, and only commonly decent in discipline, is enough to "present the idea of a Tractarian" to the Diocese of Bramhall. "There has been scarcely anything received with more general reprehension, in our recent discussions, than the incidental mention of the doctrine of Regeneration in Baptism. No point has been more frequently or more bitterly dwelt on than the affirmation by one preacher that 'holiness of life was a necessary condition for remaining in a state of continued acceptance with God;' and now that so much has been done to rouse the popular suspicion, the most ordinary attention to preserve the decencies of external worship—the inculcation by the authorities of the observance of order in our services—the restoration of public baptisms—the preservation from trespass and defilement of our graveyards, those 'seed-beds of the resurrection,' has been set down to a desire to erect forms over spiritual services, and to indicate a tendency to the corruptions of Rome."—Pp. 4–5.

So it appears that this dire chimera of Derry Tractarianism has been conjured up because some of the clergy are not afraid or ashamed "incidentally to mention Baptismal Regeneration," and to observe the Rubrics which they have sworn to follow! Such a state of things is perfectly intolerable, and no language can express our admiration of the Christian meekness and touching self-renunciation with which Dr. Boyton condescends to reason against such preposterous imputations. Conscious as he must be of very eminent endowments, combining, as he does, the reflectiveness of the abstract philosopher with the practical energy of the man of business; and anxious to devote every faculty and power to the cause of the Church, and of the Church's Lord, it must be grievous to such a man to be obliged to go about to show that he is not a heretic, and endeavor to prove his orthodoxy before judges whose very ignorance of sound theology it is which prevents their sitting at his feet, and drinking in the instructions which fall from him, when he opens his lips to dispense knowledge.

It seems, then, that the statement that "Tractarianism," except Tractarianism be used as another name for orthodox Anglo-Catholicism, was put forward by Dr. Boyton and his friends, is no more nor no less than a plump, palpable falsehood. "None of the distinctive principles held by the authors of the *Tracts for the Times* not merely none of those which have been erroneously attributed to them, but none of those which they really hold or have put forward, as distinguished from those which a generation since would have passed without notice as the opinions of Churchmen, have been taught here. There has been great excitement—great disturbance created by newspaper animadversion, and private rumor. Uninformed people have taken up the notion that the distinctive principle of the *Tracts for the Times* have been taught. Those more uninformed still than themselves have have been convinced by their representations. All the odium, justly or unjustly affixed to these writers in England and elsewhere, has been collected from abroad; sedulously fastened upon the persons supposed to entertain these sentiments at home; and among a population deeply imbued with political susceptibilities the the cry of Romanism has been raised. Yet, with all this, I make bold to say these views have not been taught; scarcely a point in the controversy has been touched, and that only incidentally; and the statement that the distinctive doctrines of the *Tracts for the Times* have been put forward in our pulpits, which has been so extensively circulated both within and without these Dioceses, is about as groundless an imagination as under the circumstances any statement of the kind well can be. There have been no changes further than greater decency in the churches—more attention to the churchyards—restorations in some cases of public baptisms—restoration in some places of the Offertory, particularly in the Derry Cathedral. There has been no change in the Communion Tables or their furniture, nor in the mode of administration of the Eucharist; nor, in point of fact, changes of any kind which have been referred to as having erroneously prevailed in England—nor am I aware of any distinctive doctrinal views preached. If I am incorrect in this, you will state it, pointing out what the distinctive doctrine is, and by whom it has been preached, and where the objectionable practice has prevailed. Until this is done, I will claim to receive credit for the statement I put forward, that the assertion that such practices have obtained, and such doctrines have been propounded within these Dioceses, is essentially and substantially without any fair foundation."—Pp. 2–6.

Dr. Boyton thus disposes of the "charges" by a simple appeal to plain, unquestionable facts. But he does not, like too many others, endeavor to propitiate his antagonists by sacrificing Dr. Pusey and Mr. Newman as a peace-offering. It is nauseating to see now-a-days how often an emasculated Churchmanship comes sneaking in, after an introduction of vituperation upon these illustrious men. Dr. Boyton professes his disagreement with them upon some points, but he generously scorns, because he differs from these eminent divines, to join the cry against them. Every one, of whatever party, must respect the manly and high-minded tone of the following passage:—"But in making this statement I should guard myself against being supposed to be thereby casting a reflection on those distinguished writers, to whom public attention has recently been so much directed, the authors of the *Tracts for the Times.* I can can say with very great truth, I do not subscribe to all their opinions; nor indeed am I aware of any one that does. Some things have been said by them (and in particular by *other* writers supposed to be of their school) as I conceive unsoundly; some things loosely, some things imprudently; but with all that, I consider they have done great service to the Church. It is not my business nor intention to recount their errors or their services. Of the former, one is almost ashamed to speak; it has become so much the practice to purchase a character for moderation by denouncing the mistakes of men, from whose labors in other respects we have derived such important advantages. But one striking service they have rendered to us, and that is, they have given a most remarkable impulse to our theological studies. How much this was required, I will not say; but this I may say, for it is a transcript of my own experience, that I have known more well-informed theologians in the ranks of our profession within the period of the last few years, than I have met with in my life before."—p. 9.

Dr. Boyton undertakes the refutation of five several counts very commonly laid in the indictment against what is often called "Tractarian" teaching, but which we call Church of England teaching, if that is to be called Church of England teaching which is taught in our Prayer-books, and has ever been maintained by our standard divines. The Quinquarticular Accusation is this:—

1st. It questions the sufficiency of Scripture alone as a guide to salvation.

2nd. It mystifies the most important of Christian doctrines.

3d. It wraps up some vital truths in the darkness of reserve.

4th. It disparages the ordinance of preaching.

5th. It depreciates the work of the Reformation.

These are the allegations against Anglican truth, under the name of Tractarianism, which Dr. Boyton comes forward to refute. We cannot at present gratify our readers by giving them an idea of the masterly style in which he has accomplished his task, for we have already exceeded the limits generally allowed by us to a review. But we hope very soon to recur to the subject again, and we trust we may be the means of introducing many of our readers to a writer, second to none of the controversial authors of this book-producing age.

Communications.

For the Churchman.

Rev. Frederick Southgate, M. D.

DIED, at the residence of the Rev. George P. Giddings, Quincy, Illinois, on the 29th of February, the Rev. FREDRICK SOUTHGATE, M. D., Missionary at Edwardsville, and vicinity, in the same State.

In announcing the death of this amiable, pious, and devoted young clergyman, permit me to add the tribute of friendship to his memory.

He was a native of Portland in the State of Maine, and brother to the Rev. Horatio Southgate, our active and useful missionary at Constantinople. A Congregationalist by descent, education and early profession, he pursued his academical studies at Bowdoin College, and commenced a course of theological studies at the Seminary in Bangor.

But a change came over him. His interest in the duties and consolations of religion diminished; and at the same time, his physical constitution gave indications of that disease, which has since broken down all its barriers, and consigned him to an early grave. His theological studies were in consequence abandoned, and the profession of Medicine adopted in their stead. The studies introductory to this profession, he commenced at Hanover, N. H., and completed at Cincinnati, Ohio; where he took his degree, and shortly after entered upon its practice at Scarborough, in his native State. But the delicacy of his constitution soon compelled him to seek a milder clime; and after spending a winter in the South, he came up the Mississippi river in the Spring of 1841, and settled at Burlington, Iowa Territory.

Here it pleased God once more to draw his serious attention to the great duties of a religious life, and move his heart to undertake the still greater responsibilities of the ministerial office. An investigation followed, of deep and prayerful anxiety, which resulted in his decided conviction of the primitive origin, and scriptural correctness of the doctrines, discipline, and worship of the Episcopal Church. He sought admission to her privileges, at Jubilee College, where he also renewed and completed his theological course, and was admitted to the holy order of Deacons on the 18th of December, A. D., 1842. Soon after he received the appointment of itinerant Missionary for the Southern part of Illinois. Then commenced a series of arduous labors, and fatiguing journeys, in the prosecution of missionary duties, too severe for his feeble frame, and he sunk beneath the burden.

He preached for the last time on the first day of October, 1843, then quite unwell, and two days after, he was taken down with a severe attack of billious fever, which brought him at once to the borders of the grave; and while he was hanging as it were between life and death, but with scarce a hope of recovering, he showed the genuine devotion of a Christian heart, while he exhibited the strongest attachments for an earthly friend, by administering consolation to his fond companion, and endeavoring to reconcile her to his departure.

He was confined nearly four weeks. But in the latter part of this period he was so far recovered as to write a sermon from the very appropriate text—"*Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.*" This sermon is before me, and every word seems to have borrowed its hue from the solemnity of his situation, and to have come from a heart deeply impressed with the awful responsibility of his office. Permit me to copy its introduction:

"Such is the closing scene of this mortal life: and it is a scene through which every child of Adam must pass, sooner or later. It is useless to attempt to disguise, or to refuse to contemplate the truth contained in the text. Certainly it is a startling, an awful, an unwelcome truth; but it is a truth which we must all realize, if we would attain the correct view of ourselves, as perishing, yet immortal beings; as creatures of a day, yet heirs to an eternal inheritance; an inheritance of happiness ineffable, or of woe inexpressible.

"But alas! where is the power to make men feel and act upon the truth, that this body (in which pride and vain-glory so much delight) is but a tabernacle, a frail tabernacle too, for the temporary indwelling of the immortal, the never-dying soul: that this tabernacle is soon to be taken down, and crumble to dust, and that the spirit which now inhabits it, is to return unto God who gave it."

This sermon was never preached. Anxious to address his people again, he ventured out too soon, on the 29th of October, just four months before he died. But it was with great difficulty that he succeeded in getting through the service. It was his last appearance in public. A relapse followed, and in about three weeks hemorrhage at the lungs. A second and a third attack of bleeding ensued. About the first of December he came to Quincy, where he continued till he died, at the house of his friend and brother in Christ Jesus.

For some time after he came to Quincy he was of opinion that warm weather would restore his health. But his bleeding returned again and again. His flesh and strength gradually wasted away, till February 13th, when a severe and profuse hemorrhage cut off his last remaining hope of recovery. He lingered till the 29th, when he sunk to his repose, placid as an infant's sleep.

I have dwelt too long upon his physical changes. What I have now to say will be more interesting to his friends. He was a Christian, and died as a Christian dieth, in calm sweet hope. He was a Christian minister, and one of his last acts was to press the truth upon the conscience of a dear friend, a lady who had been one of the attendants at his marriage, but a few months before. He was a devoted member and clergyman of the Protestant Episcopal Church, and to the last he blessed God that he had been brought to a knowledge of her scriptural doctrines, discipline, and worship. We have incidental information that he spent much time in private devotion. And we have the most direct and satisfactory evidence of his entire resignation to the will of God, for life or death. When the writer informed him of the opinion of his physicians, that he could not recover, he simply remarked that they should have told him before; they should have known that he desired to know just what they thought. He added shortly after that he was ready at his Master's call. On the Sunday before his death he desired the sacrament of the Lord's Supper; and it was administered to him with a few friends in his room.

Several times during his illness he expressed fears that he was impatient, and desired prayers to be offered for grace to do and suffer the whole will of his Master. But at all times he was sustained by the same calm, sweet hope—the same quiet resignation. For two days before his death he talked much to those who called, and spoke most cheerfully of his approaching release, and future hopes: and to one he remarked, that he would "not take thousands, nay millions of worlds for the sweet hopes he had of heaven."

He is gone. We must soon follow. The youngest laborer in this diocese is first called to give an account of his stewardship. May it stimulate us all to watch and be ready at the Master's call. G. P. G.

For the Churchman.

"The fear of you and the dread of you shall be upon all nations of the land whither ye go in to possess it."

The prestige of certain victory upon the one side, and of inevitable defeat upon the other, is a strange phenomenon in the history both of men and of nations. Such we find to have existed in the case of Oliver Cromwell and his Presbyterian antagonists. If they opposed him they were sure to be defeated; if they aided him they only increased his power without adding to their own; if they rested and did not interfere, the issue of their neutrality seemed to be still worse in its consequences to them than their opposition or their alliance. Thus they had upon them continually the feeling that he was to conquer, they to be conquered. And so it was in the event. In the life of Napoleon also precisely the same thing is manifested; it was a keen sense of this that caused him to think and talk of himself as the Man of Destiny.

With regard to nations, too, the same impression is manifest. The fear and the dread of Rome was upon her neighbors, and they felt her power irresistible and themselves slaves under her yoke long before her Legionary Eagles flew upon them. Romani Rerum domini * * (The Romans Lords of the Universe) was written upon the popular mind at Rome centuries before Virgil wrote. So it is now with Russia. More than a hundred years ago the Empress Catherine of Russia inscribed upon a gate of Moscow, "This road leads to Constantinople;" and ever since the progress of Russia has been steadily in that direction. The common people also of the Turkish capital are fully persuaded that the Russians shall yet be in possession of it, and drive them from Europe, and therefore from choice they bury upon the Asiatic side of the Dardanelles.

Instances enough may be given of this feeling from history if the above are not sufficient. We need not philosophize about it, there is enough in the history of men and nations to assure us that the fact is so. No man ever succeeded in attaining any object he desired without an unconquerable persuasion of success from the very beginning. They that have had this have uniformly succeeded as if it were a matter of unchangeable doom. They that have not had it have been left to sink or swim according to the course of events, and whether prosperous or unfortunate they have never done any thing noble or extraordinary.

The passage at the head of this article shows that the nation of Israel had this feeling of certain success, springing from the immediate promise of Almighty God, their leader. This passage contains the whole history of the war and conquest of Canaan for the one side; and the other, thousands fleeing in battle before hundreds, hundreds before tens. Rumors of the unconquerable host that had come up from Egypt; sinking of heart and despair in the midst of all the means of resistance; men of strength and approved valor passively expecting utter desolation and overthrow, and their fear and their expectation as surely coming upon them. This is the history of the one side. On the other, unconquerable energy and stern endurance; the determination and assurance of victory against all advantages and in despite of all odds; and ultimate success; this is the history of the other side. And both are contained in the passage at the head of this article.

Let us, Mr. Editor, as the Puritans say, "improve" upon this passage of Holy Writ. Here are the "children of Israel," a nation undoubtedly but still a Church. "The Church of God in the wilderness" St. Paul calls them. Is not the Church-doctrine of "Predestination and Election" that which tells us that "the Church is a body elect out of the world by the will of God through Christ, and predestinated to fulfil certain purposes of his will?" In fulfilling these purposes it must ever be successful while it works according to His will, and with the objects clearly in sight for which it was called. Here then, and not by any stoical or epicurean dreams is the success of Israel accounted for, as well as their misfortunes. As long as His will was their will, so long the almighty power of the Eternal was hidden behind the national movement, and gave to it resistless force; so long the fear of them and the dread of them lay upon all nations, for they all had the feeling that they fought against God while fighting against his people, the chosen instrument of his will, when Israel swerved from their true guidance and the objects for which the Church was called, then the enervated nations recovered their courage, and Israel for a time was driven backward.

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* "What is the Church of Christ?—'Sirs, ye are brethren.' Acts vii. 26.—Baltimore: Daniel Brunner, No. 1 Charles street. 1844." Price, in paper, 25 cents; in muslin, 38 cents.

Let us look onward upon the progress of the Church after the incarnation of Christ, its founder, upon the earth. Hear St. Paul at once attesting the existence in it of the persuasion of victory and appealing to it. "In nothing terrified," says he, "by your adversaries, which is to them a manifest token of perdition, but to you of salvation, and that of God." The sense of certain and assured victory,—this produced in them an indomitable spirit which raised the first Christians far above all personal fear. It was to them a token of salvation, to their adversaries of overthrow and unavoidable defeat. Further down, Tertullian in his Apologies, as also the other Christian writers of the first ages most plainly manifest the fact that this spirit was a common element in the Church of those times. And the vacillating policy of the Roman Emperors towards Christianity, now persecuting according to Ancient Law, now abstaining from it according to the same Law, now favoring them personally, again secretly arousing the rage of the populace against them—all this manifests the fact that the "fear and the dread" of the Church was then upon the conquerors and lords of the world.

Before the times of Constantine it seems as if this feeling made a part of the general sentiment of the Church, and of each individual within its fold. After the union of the Church with the State, only here and there an individual could realize it, throw himself upon it, and feel that he "could do all things through Christ that strengtheneth us." This, Mr. Editor, I have shown to be a feeling that naturally arises in all men and in all nations that have been instruments in God's hands. I have shown, too, that it is a feeling which springs up spontaneously in the Church of God, as a body called out of the world, and yet for certain purposes of his will, left in the world. History shows us, that from Joshua to Athanasius it was a natural growth of the Church. It always must be so, except in the cases wherein the Church is unnaturally brought into alliance with her peculiar enemies, rank, and power, and wealth.

Let us see what circumstances there are to foster such a feeling in the Church here in America, and to make it a general feeling and sentiment among us all, clergy as well as laity. Here are we, the first free Church of God upon the earth since Constantine, save our afflicted and bruised parent the Church of Scotland. "We are come out of Egypt," from the State bondage under which the English Church is bowed down, "into this land to possess it."

Does it not seem strange that such an unceasing shower of denunciation, slanders, and calumnies, should be heaped upon us? That, considering the fewness of our numbers, the Canaanites of the land should not treat us as they treat one another, but all be up in arms against "an inconsiderable sect?" Surely it looks as if "the fear of us and the dread of us were upon all," else all would not think it necessary to wage war against us at all hazards, so merciless a war of extermination. It seems as if they felt instinctively that the Church is something more than "a sect," a something that renders all sects impossible. It seems as if they knew that however few in numbers we may be, yet still the Church is in possession of the old indomitable spirit that can and shall make a body for itself. And they, by all the marks that we can discover, they have all of them the sure anticipation of our victory—their own overthrow. We too should know ourselves as they know us; we should know our objects, and in acting up to them the anticipations of our adversaries' "fear and dread" of the Church must be fulfilled.

W. A.

For the Churchman.

Intercommunication between Spiritual Beings.

Mr. Editor,—I was induced by the statement made in one of the notices of Dr. Stone's Book, "that it contained a *lucid* exposition of Bible truth," to look into it. I find the following on the important subject of which it treats:

In opposing the doctrine of "baptismal regeneration," and especially the teaching of the Catholic Church, that *in* the sacrament of Baptism grace is communicated, the Doctor says: "We have no evidence, then, either from the principles of philosophy, or from the testimony of revelation, that spirit affects spirit by impact of their substances. * * * * Mutual exchange of thought and of truth, with the feelings and sympathies which follow in the exchange of such divine wealth, this constitutes the peculiar, the established intercourse of the world of spirits, imbodied or disimbodied; and the mighty power involved in the thoughts and the truths, in the feelings and the sympathies, which circulate in such an intercourse, constitute a necessary element, if not the whole body of the influence which one good spirit exerts over another, or which one good spirit exerts over another that is evil. The only question, then, which can arise on the point is this: Is there not, may there not be some other mode of intercourse and of influence between spirits, and therefore between God and the soul, whether bodily senses are used or not used? I do not expect definitely and forever to settle the controversy on this point: because men will dispute about it so long as they can demand what others may not be able to give, a demonstration that no other mode is possible. And yet this controversy ought to be capable of settlement by a reasonable amount of moral probability. Is there not, then, the strongest moral probability, from what has been said, that all the feelings and sympathies, and all the consequent influences with each other which can arise in a right intercourse of spirits, have and must have their ground in some of the numberless forms, combinations and relations of truth; of truth perceived, understood, and felt. Truth, when used in such intercourse, is addressed to the reason, the understanding, and the conscience, or moral sense. If, then, there be an intercourse in which truth is not used, it must be one in which reason, understanding, and conscience remain without exercise; for truth is the only food which enters in by these mouths of the soul. It follows, therefore, that if there be any other possible mode of intercourse or communication between God and our own souls in particular, it must consist in this; that without truth communicated, and independently of any inward sensibility to truth or perception of it, God, in some unknown manner, impresses himself, his simple naked essence upon the unreasoning and unconscious soul; enstamping it with his image as the seal leaves its likeness on the yielding wax; or quickening it with his life, as the dove broodingly infuses animation into the unconscious egg. This, however, is an hypothesis which the mind shrinks from admitting, and will not admit till an unreasoning credulity has usurped the place of an intelligent faith."—pp. 144, 145, 146.

Now, Mr. Editor, after this, can the Doctor's hearers (for these *chapters* were first *sermons*) or readers have any remaining doubts as to the manner of "communication between spiritual beings?" I almost wonder that *he* would express even a doubt that he had "not definitely and forever settled the controversy on this point."

Z. Y.

For the Churchman.

To the Rt. Rev. Benj. T. Onderdonk, D. D.,
Bishop of the Protestant Episcopal Church
IN THE DIOCESE OF NEW YORK.

The undersigned, members of the Protestant Episcopal Church, in the ancient parish of North Hempstead, offer to you as their Head Pastor in this Diocese, their affectionate regards and deep sympathies, under the various trials and annoyances that you have been subjected to for some time past—the result, as they would charitably hope, of honest and well meaning, but of inconsiderate, unwise, and unauthorized interference with the exercise of the high and responsible duties imposed upon you by your office. Your manner of performing these high duties under the difficult circumstances in which you have been placed by some recent and notorious occurrences in the city of New York, has greatly endeared you to us as the firm and fearless defender of those just and necessary rights and privileges, which the doctrines, the theory, and the constitution of the Episcopal Church alike concur in vesting in its chief pastors—rights and privileges which cannot be invaded, without endangering the continued existence of that form of Church government which has come down to us hallowed by the venerable associations that connect it by the almost universal consent of the Christian world, with the institutions of the apostolic age.

But it is not only as the defender of the just and necessary rights of the chief pastors of the Church that we would offer you our sympathies, but as the unwavering opponent of a spirit of encroachment and dictation, that under the guise and assumption of especial regard for the rights of the laity, and of anxiety for the preservation of the pure doctrines of the Church from the contamination of Romish errors, would arrogate to itself the right of judging and censuring, and enforcing its own opinions in opposition to the ascertained and orderly decisions of the constituted authorities of the diocese, as well as to the known views on the matters in controversy, entertained by a large majority of the clergy and laity under your Episcopal charge.

The spirit and genius of Christianity, as well as those of the free political institutions under which we live, unite in teaching and enjoining upon us a respectful regard and submission to the ascertained decisions of those possessing equal rights and prerogatives with ourselves—and that a factious and persevering opposition and resistance to the rightfully constituted and freely delegated authority existing in either Church or state, is founded upon an assumption over, and proceeds from a disregard of the rights of others, alike hostile to the spirit of freedom, and the peace and unity of the Church.

In pursuing the course that you had marked out for yourself in relation to the persevering endeavors of two highly respected presbyters in the city of New York, to subject a candidate for ordination to a second trial for precisely the same alleged impediments that had been canonically inquired into and declared to be insufficient, you followed the only course that a just and wise regard to the civil and religious rights of the accused person would have authorized. Any other construction of the rubric authorizing objections at ordinations than that which you adopted, would have been utterly inconsistent with, and in direct violation of, one of the fundamental rights secured by the paramount law of the land to every citizen; namely, the express provision in the constitution, that "no person shall be subject for the same offence to be twice put in jeopardy."

If different opinions might honestly be entertained in regard to the true interpretation of the rubric referred to, you did wisely and well as the citizen of a country in which this constitutional security against oppression is guaranteed to every person by the national compact itself, to yield your doubts as a Churchman to your obligations as a good citizen. If room for honest doubts existed in this matter, you only did your duty as a Christian and a Bishop, to lean to the side of kindness and mercy, and to give the accused person the benefit of those doubts—and not to deny him the common privilege of being regarded as innocent until he should be proved to be guilty.

Had you pursued a different course—had you subjected the candidate to a second trial for precisely the same alleged offence for which he had been once tried and found to be innocent—had you refused an intelligent and well qualified candidate of unexceptionable character, that which he could fairly ask at your hands, when he came to you provided with not only every required testimonial and credential, but with the recommendation and approbation of a highly respected board of presbyters, convened by you to inquire into the existence of the alleged impediments to his ordination—we do not hesitate to say, that your refusal under such circumstances to have ordained him in consequence of the existence of some minute differences of opinion in relation to certain obscure and unsettled points of theology, might then with much reason have been regarded as a high-handed exercise of prerogative, but too well calculated to bring the Episcopal office itself into a discreditable and false position.

We desire further to assure you, that, in our belief, you only did your bounden duty in refusing to receive the protest offered by the Honorable John Duer and others, near the close of the last Diocesan Convention.

It would be a strange and unheard of state of things indeed, if the Bishop of a Diocese, presiding by virtue of his office over the sittings of his Diocesan Convention, cannot make such recommendations in the annual address that he is canonically required to deliver to his diocese, as he, in the exercise of a high and responsible duty may conscientiously believe to be right and proper, without having this duty interfered with upon the spot, and claims virtually made by one or more members of the Convention, to the possession and exercise of a privilege to interpose and rebuke him in the performance of his own high responsibilities.

The movement in question was peculiarly discourteous as well as censurable, from the fact, that a small number of the members of the Convention, in well ascertained opposition to the sense of the Convention itself, claimed a right as members of the Convention, but without the assent and with the known disapprobation of that body, to censure the chief pastor of the diocese for making a recommendation in the propriety of which they did not happen to concur. Even if an admitted advisory power existed in the whole body, it would indeed be an unheard of way of exercising it, by publishing manifestoes to the world along with, and in opposition to, the official address of the Bishop; but when it amounted to a direct claim to pass censure upon the official Head of the Diocese for differing from them in opinion, the inquiry will naturally suggest itself, how this self-created tribunal became possessed of the power thus assumed, to sit in judgment upon their Bishop.

It is a well settled principle wherever the forms of constitutional freedom exist, and one that cannot be departed from without endangering personal rights, that every man to be fairly tried, must be tried by his peers. To say nothing of the clear and unequivocal right secured to you in this respect by the Canons of the Church, the course pursued by the protesting members of the Convention in this instance, proposed a plain and palpable infringement of the settled principle referred to; and in resisting it, you exhibited yourself again as the firm and enlightened friend and defender of constitutional privileges essential to the preservation of personal rights. Assumed power is in its very essence tyrannical power; and it will be time enough for the gentlemen who have recently appealed to the laity of the diocese to array themselves against the alleged assumptions of their Bishop, to appear before the diocese in the character of sentinels on the watch tower, when they can satisfactorily explain to the diocese the nature of the unknown process, by means of which the protesting members of the last Diocesan Convention acquired the requisite authority to sit in judgment upon the official acts of their Bishop.

It is with deep regret, and under a humiliating sense of human imperfection, that we feel constrained to refer to a fact to which the public attention appears to have been drawn in the first instance by the original movers themselves—that one of the sound principles of justice and right referred to, has been overlooked in other and higher quarters. Right Reverend Fathers of the Church who may by possibility be called upon to sit in judgment upon charges that may be preferred against you, appear to have forgotten that it is the peculiar province of judges to hear and investigate accusations, and pronounce judgment upon them afterwards. There would be less danger in the contrary course if there were a power above theirs to which you might appeal from a judgment given before trial; but as our Church has made no provision for a power analogous to that of the head of the Church of Rome, and as it is but fair to presume that all the Bishops of our Protestant Episcopal Church are really and truly opposed to the creation of such a power, further consideration we trust will enable the venerable Bishops referred to, to see the danger of pursuing a course that may render its creation at all expedient or excusable, as a security against other if not greater evils.

In the sincere hope that sounder and more enlightened views of our relative duties and obligations may more generally prevail, and that the spirit of that charity which never faileth may be more and more felt, until under its benign and purifying influences the wretched dissentions that now exist may be healed and known no more, we subscribe ourselves your affectionate and faithful friends.

Robert W. Mott,
Richard K. Allen,
James H. Skidmore,
Stocker Woolley,
Ebenezer Close,
Thomas H. Townsend,
Jacob Covert,
John Woolley, Jun.,
Whitehead Hewlett,
Henry M. Thorne,
Francis A. Sell,
James H. Poole,
A. Hamilton Woolley,
John W. Thorne,
Daniel Kissam, Jun.,
Benjamin T. Poole,
Richard Thorne,
John Morrell,
William Allen,
James S. Sell,
Daniel T. Kissam.

For the Churchman.

The Missionary Agency.

Rev. Mr. Editor,—The Board of Missions tells us that the Secretaries and General Agents must have a salary of $2000 per annum, because the arduous duties of the office require all their time. It is true that this has a plausible sound; but what if the Board has been again and again assured that capable clergymen are ready to assume these arduous duties for half the amount of salary—has the assurance been favorably received? Has the Board ever been pleased with an invitation to consider the favorable bearing of such a reform upon the Church at large, trifling as that reform may seem to the majority of its members? Those who have written upon the subject of the reduction of salaries have never yet had cause to alter their opinion that the only ground on which the Board feels justified in allowing the present salary, viz., that the arduous duties require the whole time of the incumbent, is altogether erroneous.

Were it not for the fact that the Board has always manifested such extreme reluctance to listen even to suggestions in relation to the salaries of the Secretaries, the objections urged against the present missionary organization would never have prevailed to such an extent as they now do. In fact, questions of this kind are disposed of by the Board almost summarily enough to amount to a formal request, that its clamorous constituents would forever be silent. The constituents, however, are not as easily disposed of as the subject under discussion. They contend that a kind, respectful, cheerful entertainment of every subject is the true policy for deliberative bodies, inasmuch as it operates as a safeguard against rebellious feelings in the event of adverse decisions.

Some are predisposed to find fault with much that is good in our organization, by the honest conception, that of the $4000 paid annually to the Secretaries, "one equal undivided half" is actually granted them in consideration of their being clergymen. These are they who desire that a *layman* should fill the office, and every one knows that if a layman should be chosen as the incumbent he would feel well paid with a salary of one thousand dollars. I have heard objections to this course, but they might be easily removed. Still I would prefer a clergyman, provided we could secure his services at the same rate as those of a layman in the absence of every plausible objection which has heretofore been urged against the latter.

Whenever an honest suggestion is made to the Board, though grounded in error or seemingly ludicrous, that body should presume upon the sincerity of the writer, and manifest a due regard for the uprightness of his intention.

Probably, Mr. Editor, no subject discussed in the columns of your paper has ever excited greater interest than the disbursement of the funds of our General Missionary Society. The salary of the Secretaries and General Agents has, ever since the re-organization of the Society, been singled out as a stumbling block, and regarded as a prominent source of trouble and regret to a large portion of the Church, many of whom, it may be safely affirmed, owing to the very *partial* representation of the Church in the present Missionary Board, have not, comparatively speaking, any voice whatever in its councils; and, notwithstanding some worthy correspondents of the Churchman have in times past undertaken to show, that the only proper place to controvert so grave a matter is within the precincts of the Board itself, yet there are others besides the writer who suppose that the affairs of the public institutions of the Church may well be regarded as proper subjects for public discussion.

But all men cannot think alike. Every truthful remark must almost of necessity reach the ears of the sensitive, who, if wanting in nerve to endure its force, naturally enough suspect the integrity of the guest, and look for something more congenial. Hence, in my opinion, the proposition for change in the *mode* of discussion, and hence also the folly of blaming an editor for opening his columns to those who are laboring in search of TRUTH.

A FRIEND TO MISSIONS.

For the Churchman.

Mr. Editor,—You would oblige a subscriber by inserting the following extract: F.

Singular Conduct of Dissenters.

"It would seem to be a standing rule of these societies, (sectaries of different denominations,) that wherever one sect has established itself, another shall break ground, and endeavor to form a rival establishment. Meeting-houses are often built, not because the neighborhood contains members of the sect by which they are erected, but with the hope of forming congregations, and making proselytes. As population advances, and collections of houses are built, Meeting-houses almost invariably spring up, and we know with what ease, and on what terms funds are procured for raising those cheap and homely buildings. These are things which give much pain to those who know, that in the will of God, and the design of our blessed Master, the Church is a city that is at unity in itself, a spiritual body, in which there ought to be no schism, no divisions in the public worship of God, no differences of faith or practice, no breaches of Christian fellowship and union.—*Bishop Bethel's Charge*, 1844.

Call not that holy zeal which is bitter wrath, not that Christian gravity, which is sullenness and pride; nor that moderation which is temporising and lukewarmness; nor that humility, which is cowardice; nor that public spirit, which is rebellion.

The Churchman.

New-York: Saturday, May 4, 1844.

ARTHUR CAREY is no more for this world. He died "without a gasp, groan or struggle" on the 4th of April, within sight of Cuba, at the age of TWENTY-ONE years and ten months; and on the next morning (Good Friday) at 6 o'clock in the morning, about 15 or 20 miles N. E. of the Moro Castle, at Havana, —the ensign hoisted at half mast and the crew all mustered on the quarter-deck,—his body was consigned to the deep, in the hope of a blessed Resurrection in that DAY when "The Earth and the SEA shall give up their Dead."

The Church Burial Service was granted to Mr. Carey in his death; a fellow-passenger (Mr. Grosvenor, a gentleman connected with the "Seaman's Friend Society") who had learned to love him on the voyage, did him this last deed of charity; the flag of his country covered his corpse, and generous sailors wept over his bier, while on the anniversary of his Redeemer's Crucifixion, all that was mortal of ARTHUR CAREY sought repose in the deep stillness of the Ocean.

The several correspondents who have sent us such expressions of thought and feeling as have been suggested to them by this event, will pardon us for extending to them the same law of silence which we have imposed on ourselves for our editorial guidance. The tribute of grief which follows from a bereaved and mourning flock, and the dirge of a Christian poet,—

> "May every voice of strife
> Be mute around thy bier,"

can hardly be deemed an exception to this rule.

The Discourse referred to in the last of the annexed resolutions is in press, and will be published in a few days.

At a meeting of the Vestry of the "Church of the Annunciation," held on Monday evening, the 30th of April, 1844—all the members being present—the following Preamble and Resolutions presented by the Secretary, were unanimously adopted.

The Vestry of the Church of the Annunciation, in the city of New York, having received the painful intelligence of the death of the Rev. ARTHUR CAREY, late the Assistant Minister in their church, and desirous to testify the deep sense of the bereavement which they have sustained, have therefore—

Resolved, That this Vestry respectfully tender to the afflicted relatives of the deceased, and especially to his excellent father, whose melancholy duty it was to commit to the deep the earthly remains of a beloved and most dutiful son, their unfeigned sympathy and condolence, under this afflictive dispensation of Divine Providence. Earnestly and affectionately do we commend them in this their hour of sorrow to "the grace of our LORD JESUS CHRIST," and under its benign influence to that humble and confiding faith in "the love of GOD" which brings to the wounded and stricken heart the comfort and strength of "the communion of the HOLY GHOST."

Resolved, That although but recently connected with this Parish in the office of an Assistant Minister, the brief services of Mr. Carey deserve to be remembered by us with lasting gratitude. Young in years, yet profound in knowledge, and having evidently drunk long and deep of the pure fountain of Holy Scripture under the guidance of the Church Catholic, and of the Anglican branch thereof in her best and purest days; in his style of preaching, simple, direct, and practical, seeking to inform and guide the judgment, and to purify the heart; in his disposition, docile and calm, forbearing and forgiving, yet, when duty required, firm and decided; in his deportment, exemplary and unobtrusive; in his habits, uniformly pious and devout, and possessing a simplicity, sincerity, and perfection of character which is rarely attained by any human being, he has inspired us with a profound respect for his character as a clergyman and a Christian, and left behind him a memory which we shall never cease to cherish with sentiments of reverence and love.

Resolved, That now that the mighty ocean has closed over the earthly remains of our beloved brother, and in the calm retrospect of the events connected with his ordination, we cannot withhold our expression of gratitude to the Bishop of this Diocese for that firmness to which, under God, we have been indebted for the services of him whose loss we now deplore. A more orthodox and pious Christian, a more intelligent and exemplary Churchman, we humbly think, has not existed among us; and while we presume not to sit in judgment on those who opposed his admission to the ministry, we cannot but bless GOD for his memory, and thank HIM for having made us members of a Church which has had such men to serve at her altars as ARTHUR CAREY.

On motion—*Resolved,* That an attested copy of the foregoing Preamble and Resolutions be transmitted to John Carey, Esq., the father of the deceased—and to the Churchman, for publication.

On motion of Robert D. Weeks, Esq., seconded by Chief Justice Jones, it was further—

Resolved, That the Reverend Rector be and is hereby requested to furnish for publication, in a pamphlet form, a copy of the sermon preached by him on Sunday morning last, on occasion of the death of the Rev. Arthur Carey, the late Assistant Minister in this Church.

Attest. FLOYD SMITH, *Sec'y.*

For the Churchman.

The Christian's Rest.

WRITTEN ON RECEIVING THE INTELLIGENCE OF THE

Death of the Rev. Arthur Carey.

THE Christian race is run;
The mortal strife is o'er;
The brief but solemn trial-day,
Ended forevermore;
And a noble spirit pass'd away,
From time's mysterious shore.

In sweet but mournful tones,
A voice comes o'er the sea;—
"O tried and suffering Church of God,
Weep not, weep not for me,
Brief was the way in anguish trod,
And long the rest shall be!"

"Brethren, weep not for me!—
In every hour of care,
He, who the cross in love impos'd,
Hath given strength to bear;
His mercy every wound hath clos'd,
His grace o'ercome despair."

That sweet, sad voice we hear
Sigh o'er the sounding main;
We see him, strong in faith the while,
Wrestling with mortal pain,
All his meek words, his angel smiles
Come back to us again.

From faith's high warfare here,
Call'd in the crisis-hour;
We own his hand, whose bounteousness
Clothed that young soul with power,
With charity's mild loveliness,
With hope's immortal dower.

With all his armor on,
He fell as falls the brave;—
When love was strong, when hope was high,
And life bright promise gave;—
Yet felt he that 'twas "gain to die,"
And shrank not from the grave.

Christ shield thee in thy rest,
Young soldier of the cross!—
Rest—in His love who led the way
Death's darksome vale across;
Rest—in His arms for whose dear sake
Thou reck'dst not shame or loss.

May ev'ry voice of strife
Be mute around thy bier,
And hoarse contention's tones be still'd
In God's great love and fear,
And every brother's eye be fill'd
With Sorrow's holy tear.

If erring,—God hath seen
What man can never see;—
If suffering,—'twas His love that sooth'd
The fiery agony:—
His hand thy thorny couch hath smooth'd—
And *we*, why murmur *we*?

Sweet be thy rest in Him;—
Till peals th' archangel's cry,
And with his saints the Lord shall come
For judgment, from the sky;—
And, glorious from the wreck of doom,
Gather his Church on high.

Then, side by side with thee,
Around th' unveil'd throne,
Where angel harps and voices sweet,
Their rapturous lauds intone,
May all his chosen people meet
To praise the Three in One.

B.

Trinity School.

The semi-annual examination of the pupils of this admirable school was held on Friday last, in the presence of several of the Trustees and Clergy and a large number of the parents and friends of the scholars, the Rev. Dr. Lyell, Vice President of the Board presiding in the absence of the Bishop, the President. The exercises were exceedingly creditable to the pupils and their instructors—the Rev. Messrs. Morris (the Rector) and Millett, Mr. G. W. Coaklay, the teacher of Mathematics, and Mons. Pestiaux, the French tutor. In this institution provision is made through an endowment made many years since by Trinity Church, for the thorough education of 45 boys, on Christian principles. Besides these scholars on the foundation, there are a number of pay pupils who enjoy all the intellectual and religious privileges of the school. And we are persuaded that if Churchmen, living in the vicinity of the school, but knew its high character, and the benefit their sons would there enjoy, the number of pupils would speedily be augmented. One of the most interesting portions of the exercises was the chanting and singing of the boys, under the direction of the accomplished Professor, Dr. Hodges, by whom the whole school is statedly instructed in vocal Church music, the beneficial effects of which we hope soon to witness in some of our city choirs.

At the close of the exercises it was announced by the Rector that the scholars desirous of testifying their respect and affection for their spiritual Father and Head, had procured a volume which they wished should now be received in his name, and presented to him on his return to the city. This was accordingly done by the Rev. Professor Haight, who was at the time in the chair, and who responded to the address, which was made by one of the senior pupils.

The letter to the Bishop accompanying the volume —a beautiful copy of the Holy Bible—was as follows:

To the Right Rev. B. T. Onderdonk, D. D.

Right Rev. Father,—Permit the scholars of this noble and benevolent institution, at the head of which you stand, to present you with this tribute of their affection.

We are small and of no reputation; but to the prayers of the young the gates of Heaven are always open. And, Sir, when sorrow or trouble is supposed for a moment to cross your path, many a youthful knee is bent, and many a prayer ascends from youthful lips, for blessings on their spiritual father, and for the peace, the prosperity, and the extension of the Church.

THE SCHOLARS OF TRINITY SCHOOL.

April 26th, 1844.

ORDINATION.—On Wednesday last, the Feast of St. Philip and St. James the Apostles, the Right Rev. the Bishop of Connecticut,* assisted in the services by the Bishop of this Diocese, held an ordination in St. John's Chapel in this city, when Junius Marshall Willey was admitted to Deacons' Orders, and the Rev. Giles Deshon, and the Rev. Ferdinand E. White, Deacons, were ordered Priests—all being of the Diocese of Connecticut. Morning Prayer was read by the Rev. Benjamin I. Haight, Rector of All Saints' Church, New York, (who also presented the candidates,) assisted by the Rev. Frederick W. T. Pollard, of the Diocese of Massachusetts, who read the lessons; and the sermon preached by the Bishop of this Diocese. The above named Presbyters united with the Bishop of Connecticut in the laying on of hands.

Twenty-seventh Anniversary of the Church Sunday Schools in the City of New York.

This delightful festival of the children of the Church was celebrated on Monday last, 29th inst., and a finer and fairer day could not have been desired. It was observed in three churches as follows:—

In St. John's Chapel, Morning Prayer was read by the Rev. Edward N. Mead, Rector of St. Clement's Church, assisted by the Rev. Caleb Clapp, Rector of the Church of the Nativity, who read the lessons, and a sermon preached by the Rev. Gregory T. Bedell, Rector of the Church of the Ascension.

There were present 9 schools, 118 teachers, and 866 scholars. The pupils of Trinity School, who are instructed in sacred music by Edward Hodges, Mus. Doc., led the choral parts of the service.

In St. Clement's Church, Evening Prayer was read by the Rev. Jesse Pound, Missionary in charge of the Mission Church of St. Matthew, assisted by the Rev. Alexander Frazer, Minister of St. Philip's Church, who read the lessons, and a sermon preached by the Rev. Charles H. Williamson, Minister of the Second French Congregation.

There were present 9 schools, 133 teachers, and 1040 scholars.

In the Mission Church of the Epiphany, Evening Prayer was read by the Rev. Lot Jones, Missionary in charge of the Church, assisted by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsburgh, Kings county, who read the lessons, and a sermon preached by the Rev. Benjamin C. C. Parker, Missionary in charge of the Seamen's Floating Church of our Saviour.

There were present 8 schools, (including that of St. Mark's Church, Williamsburgh,) 145 teachers, and 1037 scholars.

Present during the day 26 schools, 396 teachers, and 2943 scholars. Total of teachers and scholars, 3339.

Between 20 and 30 of the Clergy were present at the several services.

On each occasion the scholars sang the 9th of the selected "Psalms in Metre," and the services were closed by the Bishop of the Diocese with prayer and benediction.

Such celebrations tend very happily to give the children of the Church a lively sense of their connection with that Holy Catholic Body, and their interest in it. They feel that the Church is their's, the prayers and praises are their's, the clergy are their's, the Bishop and his blessing are their's. What good pastor and member of the Church will not smile upon such things, encourage them, and pray for the divine blessing upon them?

The Rev. W. F. Walker, who in August last accepted the Rectorship of Trinity Church, Chicago, Illinois, in conjunction with St. James' Church of the same city, has lately resigned the latter, and retained the Rectorship of the former parish, which is found to require his exclusive care. Since Mr. Walker's connexion with the parish 45 have been added to the communion, 54 have been baptized, and 22 confirmed; and the Church has prospered in a corresponding degree in other respects.

We regret to learn that the Rev. David Ogden of the Diocese of Connecticut, and the Rev. Fletcher J. Hawley of the Diocese of New York, sailed for the Mediterranean Sea on Thursday the 2d inst. on account of ill health.

EPISCOPAL VISITATION.—The Bishop's appointments for Visitation have been increased by the addition of *Portchester*.

Clerical Changes.

The Rev. John V. Van Ingen has resigned the Parish of Zion Church, Greene, Chenango county, and removed to Rochester, to assist, at the request of Bishop De Lancey, in the charge of St. Paul's Church in that city, to which he desires all papers and letters to be addressed to him after this date. He is succeeded in the Rectorship of Zion Church, Greene, by the Rev. Alfred Louderback, of Owego, who will enter on his duties at Greene this month.

New Agents for the Churchman.

Samuel C. Blodget, bookseller, Providence, R. I.
Harmon A. Sheldon, Middlebury, Vermont.
N. A. Tucker, Esq., Burlington, Vermont.

From the Journal of the Missouri Convention just received, we make the following interesting extracts in relation to an important section of the Church:

Alex. Hamilton, Esq., presented and read from the Vestry of Christ Church the following

COMMUNICATION.

Resolved, That as a measure of expediency, and one which is highly desirable under the peculiar circumstances in which this Church and the Diocese are at present situated, we, the Vestry of Christ Church, are perfectly willing, and do hereby consent to call as Rector thereof, the Rev. CICERO S. HAWKS, of Buffalo, New York; *provided, however,* that the Convention of this Diocese, now in session, shall unite in procuring or applying for his appointment to the Episcopate thereof, under the canon for that purpose, Sec. 1, Can. I., of 1838.

Here, the Bishop being called upon to express his views in regard to this communication, and more particularly of the fitness of the person mentioned as the Rector of Christ Church and to take the Episcopate of this Diocese, declared his entire satisfaction of the plan and the individual.

Whereupon this communication was referred to a Select Committee, consisting of A. Hamilton, Esq., and the Rev. P. R. Minard, with instructions to report on Saturday next.

A. Hamilton, Esq., Chairman of the Committee to whom was referred the communication from the Vestry of Christ Church, submitted as their report, which was adopted by the Convention, the following

MEMORIAL.

To the General Convention of the Protestant Episcopal Church in the United States of America.

We, the undersigned, clergy and lay delegates of the Diocese of Missouri, represent, that there are now actually within this Diocese, but seven Presbyters, viz:

Rev. Thomas Horrell, at present officiating at Christ Church, in the city of St. Louis.

Rev. Chaplin S. Hedges, Chaplain at Jefferson Barracks, and Rector of St. Andrew's Church, about ten miles below this city.

Rev. Peter R. Minard, Rector of St. Paul's Church, St. Louis.

Rev. E. Carter Hutchinson, President of Kemper College, and Rector of St. Peter's Church, at that Institution.

Rev. A. D. Corbin, Professor of Languages at Kemper College.

Rev. Whiting Griswold, Rector of St. John's Church, St. Louis; and the

Rev. Mr. Griffith, temporarily at Boonville.

That of this number, the Rev. Mr. Horrell has come into the Diocese within only a few months past, and Messrs. Corbin and Griffith are without any parochial charge; so that we have not within the Diocese the canonical complement of settled presbyters for choosing a Bishop.

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* The Bishop is residing for the present in this city under medical treatment for a complaint in his eyes.

That for a long time past,—about twelve months,—Christ Church, in this city, has been and still is vacant, having experienced thus far great and peculiar difficulty in the effort to procure a Rector, arising principally from the Episcopate being open, and it being generally understood that the two posts were, in a certain sense, connected with each other.

That whilst we duly appreciate the great and valuable services of our very excellent Bishop, and cherish deep sensibility to the innumerable favors he has bestowed upon us, we are decidedly of the opinion, after the most mature deliberation—an opinion, in which, we are happy to state, we have his entire concurrence—that the interests of the Diocese call urgently for that more constant Episcopal labor and countenance, which can be expected only from a *resident* Bishop.

Satisfied also, from experience, that it is our only and true policy to "raise up Missionaries from the soil," and that this cannot be accomplished to any considerable extent, for some time to come, without such a Bishop; and that amid the difficulties which surround them—with the Romanists on the one hand, and the various sects on the other—our young and inexperienced Missionaries require the continued encouragement, support and oversight of one who shall at all times be in a situation to direct, provide for and superintend affairs, and who, by his actual presence and an immediate participation in their trying and arduous labors, may sympathize with them and thus become identified with their local interests; and having received an assurance from the Vestry of Christ Church of their readiness to support a Rector, who shall at the same time be Bishop,—furnishing him ample opportunities for visiting, exploring and superintending the Diocese, as is desired,—we have resolved, not however without an affecting struggle at the thoughts of a separation from our beloved Missionary Bishop, to request your honorable body to appoint and consecrate a Bishop for this Diocese.

We therefore respectfully ask for your action in the premises, in such manner as may best conduce to the prosperity of the Church in this Diocese and throughout the country, and to the glory of God, and the salvation of men.

St. Louis, Mo., Sept. 30, 1843.

Thomas Horrell, officiating minister at Christ Church, St. Louis.
C. S. Hedges, Chaplain U. S. A. at Jefferson Barracks, and Rector of St. Andrew's Parish.
P. R. Minard, Rector of St. Paul's Ch., St. Louis.
A. D. Corbin, Prof. of Latin and Greek Languages, Kemper College.
Josiah Spalding, Alex. Hamilton, } Lay Delegates from Christ Church, St. Louis.
Charles Jabine, Gerard Irvine, D. H. Armstrong, } Lay Delegates from St. Paul's Church, St. Louis.
John B. M'Dowell, Joseph Klein, Jr., Francis W. Southack, } Lay Delegates from St. John's Parish, St. Louis.

Whereupon, the Convention made known to the Bishop the individual whom they would prefer to be appointed Bishop of the Diocese, by the following

COMMUNICATION.

To the Rt. Rev. Jackson Kemper, D. D.

We, the undersigned, members of the Convention of the Diocese of Missouri, take the liberty of making known to you our preference for the Rev. CICERO S. HAWKS, Rector of Trinity Church, N. Y., as Bishop of the said Diocese; and request that you will inform the General Convention, he, the said CICERO S. HAWKS, is one whom the said Diocese would prefer for that office.

St. Louis, Sept. 30, 1843.

Thomas Horrell, officiating minister of Christ Church, St. Louis.
C. S. Hedges, Chaplain U. S. A. and Rector of St. Andrew's Parish.
P. R. Minard, Rector of St. Paul's Church, St. Louis.
A. D. Corbin, Professor of Latin and Greek Languages, Kemper College.
J. Spalding, A. Hamilton, } Lay Delegates of Christ Church, St. Louis.
Charles Jabine, Gerard Irvine, } Lay Delegates of St. Paul's Church, St. Louis.
John B. M'Dowell, Joseph Klein, Jr., Francis W. Southack, } Lay Delegates of St. John's Parish, St. Louis. (*)

On motion, F. W. Southack and Joseph Klein, Jr., were appointed a Committee to assist the Secretary in transcribing the minutes of the Journals into the Book of Records of the Journals of this Diocese.

On motion of A. Hamilton, Esq.,

Resolved, That the Rev. P. R. Minard be a special messenger on the part of this Convention, whose duty it shall be, in conjunction with Bishop Kemper, as early as practicable, to call upon the Rev. Cicero S. Hawks, and endeavor to procure his compliance with the wishes of this Convention, and his acceptance of the call given him by the Vestry of Christ Church.

The Rev. P. R. Minard, a committee appointed to wait upon the Rev. Cicero S. Hawks, agreeably to a resolution of the last meeting, made the following

REPORT.

The Committee appointed to wait upon the Rev. Cicero S. Hawks, and communicate to him our wishes respecting the Episcopate of Missouri, respectfully reports that he has discharged the duties assigned him, and that we may expect a decided answer in a few days.

At present, I am authorized to say no more than that he is favorably disposed to cast his lot among us.

As to the selection we have made, I am satisfied from personal intercourse, that we have acted wisely. The objection which I personally felt on account of his youth, disappeared when I ascertained that prudence regulated all his actions.

He is sound in his Church principles, and firm in his adherence to them, yet mild and gentle towards those who differ from him. In a word, he seems admirably adapted to the situation to which he has been called.

Respectfully submitted.
P. R. MINARD, Committee, &c.

Which report was adopted.

On motion the Convention adjourned *sine die.*
WHITING GRISWOLD, Sec. pro tem.

(*) The Rev. E. C. Hutchinson, President of Kemper College, and the Rev. Whiting Griswold, Rector of St. John's Church, St. Louis, being absent from the Convention, have since signed this Memorial and Communication with their brethren; and the Rev. George W. Sill, Professor of Mathematics and Natural Philosophy in Kemper College, having been admitted into the Diaconate since the Convention, has also affixed his signature to the same.

Having been favored with a copy of the following Circular, we offer it to our city readers in hopes it may encourage in the prosecution of the like good works:

CIRCULAR.

To the Churchmen of Boston.

Gentlemen,—As I have been your Almoner to the Poor, since Advent, I hereby render you my account of receipts and expenditures, and my religious doings in connexion therewith.

I have received through Bishop Eastburn, $16; through Rev. Mr. Watson, $27; from Dr Shattuck, Jr., $10; from Hon. T. Lyman, $20; from C. G. Pinckman, Esq., $25; "for the relief of the Poor," $5; "from a member of St. Matthew's," 50 cents; Mr. E. Codman, $5; Madam Coffin, $3; Mrs. Catharine Dodge, $3; Communion contributions, $13 04; sundries, $4 50. Total, $132 04.

I have expended at one hundred and sixty-two different times as follows:

For fuel, $48 95; Provisions, $35 25; Rent, $19 46; Stoves, &c., $13 05; Clothing[*] and Sundries, $11 09; Cash, $24 53; Medicines, including Wine, $5 31; Prayer-books,[†] $7 20; Burials, $6; a plat of Burying Ground, for 30 graves, $60. Total, $230 84.

This plat for burying will save to those who pay (the cost being only $2 per grave) a considerable expense, and save those who cannot purchase, from the dread of the exposure, in the public vaults.

Relief has been extended to the unfortunate, the suffering, the miserable, the almost lost, wherever met with, and although I have felt it my first duty to "provide for" the wants of "those of my own household," yet I have never left the most degraded or the most vicious in suffering, without relieving the body, if not the soul; the Jew, the Romanist, and members of the various denominations as well as those of our Church have received relief.

I have aided those whom I have *visited in prison,* (most of which has been refunded to me,) given *meat to the hungry,* medicine *to the sick, clothing to the naked,* and fuel and shelter to the exposed. I have never given money except in cases where I visited often and knew the persons well. I have procured work and furnished places for several, and when necessary served with my hands.

In addition to the above, I have, during the 18 weeks that I have been engaged in this holy work, officiated in the regular services of the Church 61 times; administered the communion 7 times; held 4 baptisms; catechised "openly in the church" three times, and have attended officially and assisted at 26 other meetings.

I have made 524 visits (at 57 of which had prayers) to 185 families, 79 of which families are connected with our worship at Trinity Hall, among which we have 64 communicants, 18 of whom have been recently confirmed.

Our Sunday School is becoming very useful under the excellent supervision of W. Foster Otis, Esq.

If it shall be thought that I have expended too much money, I can only say, that I could not with a good heart have done less—and I have very often sighed deeply that I could do no more—and it now remains for you to determine how much too much I have given, and therefore how much must be at my own cost.

With great respect and devotion, I remain your servant to the Poor. E. M. P. WELLS.
Easter Even, 1844.

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[*] Not including a large quantity of second hand clothing.

[†] Besides several Bibles given by Bishop Eastburn.

LIGHT IN THE WEST.—A valued friend, one of the choicest laymen of the Church, travelling towards New Orleans, writes as follows:—

"I attended divine service on Sunday, 24th March in St. Paul's church, Louisville, [Rev. Wm. Jackson, deceased, late Rector] of which the Bishop of Kentucky has the temporary charge. The Vestry have lately invited the Rev. Dr. Cutler, of Brooklyn, N. Y., to be their Rector. At Vicksburgh, the Rector, Rev. Mr. Boyd, has done much in a rough soil: so much, that the dissenters attack him and the Bishop of Tennessee severely. In Natchez, the Rev. Mr. Page, an excellent pioneer, has a new church, and a large congregation of the most substantial of the people. This morning (Good Friday) he alluded to the privileges of the season, stating that the Lent services had never been so well attended. Both here and at Vicksburgh there was daily service during Passion week; and at both places all things seem to be conducted on sound Church principles. In this you will rejoice, for the Church's sake. May it grow and increase, for the peace and salvation of men! It is the only influence that can check the enormous vices raging here:—profaneness and repudiation not the least."—*Banner of the Cross.*

Queen Victoria has issued her letter requiring sermons to be preached in all churches, and collections afterwards from house to house by the Churchwardens and overseers, in aid of the funds of the National Society for the Education of the Poor in the Principles of the Church of England.—*Gos. Mes.*

Foreign.

THE POPISH CONFESSIONAL.—The following Letter appeared in *The Derby Mercury* of November 8th, 1843:

To the Editor of the Derby Mercury.—THE REV. MR. OXLEY.—SIR—Your paper having been the medium of a correspondence between the Rev. Mr. Oxley and a Roman Catholic priest of the name of Sing, allow me to state a few facts which may throw some light on the statements of those two gentlemen. I am a Roman Catholic, and until very lately an utter stranger to Mr. Oxley; of Mr. Sing I know nothing. My attention having been drawn to numerous anonymous letters that have recently appeared week after week in a newspaper called *The Tablet,* written in a style highly disgraceful to the authors, who, I am informed, are Catholic priests, and imputing the basest motives to Mr. Oxley in the charges he has made against his late reverend brethren, I addressed a letter to the Editor of *The Tablet,* in which I pledged myself to prove that all Mr. Oxley's statements were not "scandalously false." I asserted that the Confessional was most grossly abused by confessors; that there were many priests who had no regard for the sanctity of an oath. These charges, I, in my own name, offered to come forward and prove; and how have I been met by the respectable editor, Mr. Lucas, who lends himself to inflict the greatest possible injury on a gentlemen by admitting every calumny to be circulated by anonymous writers, and who denies a gentleman, who comes forward in his own name, to be heard? Mr. Lucas refused to admit my letter, and closes all correspondence on the subject of Mr. Oxley! It would be an insult to your readers to offer any further comment on Mr. Lucas and his anonymous friends whom he patronizes; they are worthy of each other. I am, Sir, your very obedient servant, THOMAS EASTWOOD.—Brindle Lodge, November 5, 1843. The writer of this Letter has only too much reason to know what is the practice of the Confessional, a relative having been somehow induced to leave the whole of his immense fortune to his Ghostly Popish Comforter, and almost to disinheriting his own grand-children (the children of the writer of the above letter.) [Having ourselves resided within two or three miles of Mr. Eastwood, in the neighborhood of Brindle Lodge, we can avouch the authenticity of this fact. ED. L. J.]—*Leicester Journal*

THE FEAST OF ESTHER.—Monday, March 4, being the feast of Purim, Sir Moses Montefiore, according to his usual custom, visited all the Portuguese charity schools, and presented to the children (amounting to several hundreds) a sum of money, varying from 1s. to 3s. each, all in new silver coin. This festival is the only one in which business is not prohibited. It is usually celebrated after business hours. On the eve of this festival the synagogues are numerously attended, to hear the Book of Esther read, and every mention of the name of Haman was formerly followed by a great noise produced by the striking of small wooden hammers, with which the younger branches of the congregation were provided, and which was attended by great injury to the buildings. This has all been of late prohibited, and the offensive word now meets with no interruption. At the east of the metropolis maskers may be seen parading the streets, and visiting those houses where they know the festival is kept, and they cannot be got rid of without receiving a fee.

ANABAPTISTS IN DENMARK.—The following sentence has been passed by the Supreme Tribunal on the Baptists;—Peter Christopher Monster, engraver; Adolf Frederick Monster, Cand. Philos. et Philolog.; and Peter Emil. Ryding, calico-printer and innkeeper, accused of having refused to obey the laws of the kingdom, and the orders of the magistrates, of having had illegal religious meetings, administered the sacraments, and established in the country several congregations of Baptists; are to pay to the fund of the poor-house at Copenhagen, the first two 60 dollars each, and the last 30 dollars. With respect to the cost, the sentence of the inferior court remains in force. They are to pay jointly 50 dollars as the fee of the Counsellor for Justice, Blechinley.—*Hamburg Borsen Halle.*

PRESBYTERIANISM.—*New Quarterly Review.*—There is a report, which seems to be well founded, that certain parties in Edinburgh have it in contemplation to establish a new "Quarterly Review," upon the principles of the Eclectic Review in England—that is to say, combining religion with general literature. The editor is to be Dr. Welsh, Professor of Church History in the Free Church; and Dr. Chalmers, Sir David Brewster, Mr. Dunlop, advocate, Mr. Miller, editor of the Witness, &c., are to be contributors.

FRANCE.—The Journal des Debats publishes a long address, presented by the Archbishop of Paris and the Bishops of the province of Paris, with exception of the Bishop of Chartres, to the King, in which they protest strongly against the government measure on secondary instruction. The papers are much taken up with the trial and conviction of the celebrated preacher the Abbe Combalot, for a libel on the University of France, contained in a pamphlet published by him in the month of January last, on the dispute between that establishment and the church. The sentence pronounced upon him was a fine of 4000 francs and 15 days imprisonment.

BELLS IN FRANCE.—The Archbishop of Bordeaux has published a long and interesting pastoral letter on church bells, from which we extract the following passage:—

"There is a diocese in France, that of Belley, in which upwards of 200 steeple shave been rebuilt or newly constructed, and provided with bells of all sizes; there is not a village in Lorraine that has not recovered its former peal of bells, and in the towers of the cathedrals of Paris, Lyons, Rheims, Poitiers, Strasbourg, Nancy, Rouen, Amiens, Sens, and Vendome are still to be seen the celebrated bourdons which added so much to their renown. The steeples of the cathedrals of Nantes, Chartres, and Rodez have been lately furnished with peals of bells far superior to those of which they had been despoiled. One of the new bells of Rodez weighs 17,000lb., and that about to be cast for Notre Dame de la Garde, of Marseilles, will weigh 22,000lb.

PUNISHMENT FOR BLASPHEMY.—A. M. Toussaint Michel, the author of a most impious book, entitled Caducite des Religions pretendues Revelees, was tried by the Court of Assizes of Paris on Friday, and convicted of "outrage against religion and public and religious morality," and sentenced to six months' imprisonment and a fine of 2,000f. The seized copies of the book were, moreover destroyed. The most remarkable circumstance connected with the affair appears to be the impunity with which the advocate of the accused person was permitted by the Court to utter in the course of his speech, impieties more revolting than those contained in the work itself.

PRUSSIA.—According to letters from St. Petersburg of the 23d ult., the Emperor Nicholas has issued a ukase encouraging the Jews to give themselves up to agriculture, and recommending the landowners to employ the Jews in tillage. Every Israelite farmer is to be exempt from the conscription for ten years, and for fifty years from all tax on the land which he may own and cultivate himself with the assistance of men of his own religion. Every person who shall take into his service 200 Jews is to obtain the rank of noble for life; and every person who employs more than 200 Jews is to be invested with hereditary nobility and all the privileges attached to it.

Married.

On Thursday, April the 25th, by the Rev. Jesse Pound, JOHN BAILEY, Esq., of Orange county, to Miss HARRIET ELIZA SMITH, of New York.

Calendar.

May.

5. Fourth Sunday after Easter.
12. Fifth Sunday after Easter, or Rogation Sunday.
13.
14. } Rogation Days.
15.
16. THE ASCENSION OF OUR LORD JESUS CHRIST.
19. Sunday after Ascension-Day.
26. WHITSUNDAY.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29.
31. } Ember Days.

June.

1. Ember Day.
2. TRINITY SUNDAY.
9. First Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of Troy.—Feast of St. Mark the Evangelist, in Christ Church, admitted to Priests' Orders the Rev. Robert B. Fairbairn, Deacon, the Minister of the Parish. Morning Prayer was read by the Rev. Horatio Potter, D.D., Rector of St. Peter's Church, Albany, assisted by the Rev. Pierre T. Babbit, Rector of Christ Church, Hudson, who read the lessons; the sermon preached by the Bishop; and the Candidate presented by the Rev. Robert B. Van Kleeck, Rector of St. Paul's Church, Troy. The same presbyters, and the Rev. Richard Cox, Rector of St. John's Church, Troy, united with the Bishop in the laying on of hands.

In the afternoon laid the corner stone of "The Church of the Holy Cross." Divine Service, with the psalms and lessons appointed by the Bishop for such occasions, had been previously performed in St. Paul's Church; the Rev. William I. Kip, Rector of St Paul's Church, Albany, reading Evening Prayer, assisted by Rev. Kendrick Metcalf, Rector of Christ Church, Duanesburgh, Schenectady County, who read the lessons. At the laying of the stone, an Address was delivered by the Rev. Mr. Van Kleeck; and on the same occasion, as well as in the service at St. Paul's, the choral parts were conducted by the children of the Charity School sustained by Mrs. Mary Warren. There were present at the services of the day fourteen of the Clergy.

This Church is to be erected at the sole cost of the above named Mrs. Warren. Her excellent and truly Christian Charity School, now comprising eighty scholars, was the means by which the Holy Ghost put into her heart the good desire of erecting this House unto the name and glory of God. The school was commenced about thirty years ago by the late venerable Mrs. Phebe Warren; and when she was taken to the saints' everlasting rest, about eight years ago, Mrs. Mary Warren adopted it as hers. It was originally small, and assembled but once in a week; but is now enlarged to a daily school of eighty scholars.

In attending to its proper support, and in her benevolent exertions for enlarging its sphere of usefulness, Mrs. Warren had powerfully impressed on her mind a sense of the melancholy spiritual privations which a large part of the population of the city were suffering, and of which the parish churches could not furnish the remedy. She therefore determined to build a church which, besides furnishing accommodation to her school should be *freely open to all,* without reference to their pecuniary means. Such is to be "The Church of the Holy Cross;" in which, should God prosper the pious design of its foundress, will be provided not only an object of delightful holy contemplation to the Christian, who will love to think of the spiritual and eternal good to flow from it; but an admirable model of beautiful and appropriate ecclesiastical architecture. It is to be built of stone in genuine English style.

A leaden box deposited in the Corner Stone contains a Bible and Prayer-book, and has engraved on it the following inscription:—

The Church of the
Holy Cross
was founded in year of grace 1844, by
MARY WARREN,
as a house of prayer
for all people without money
and without price.

Glory be to the FATHER,
and to the SON,
And to the HOLY GHOST.
Amen!

City of Brooklyn. Third Sunday after Easter, April 28th, in the morning, confirmed 68 in St. John's Church.

City of New York. In the evening confirmed 21 in the temporary chapel of St. Jude's Church.

These were the last of the annual confirmations in the cities of New York and Brooklyn. They have been held in 14 churches, and 729 persons have been confirmed.

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Easter, or Rogation Sunday, May 12, A.M., St. John's Church, *Troy;* 4 P.M. St. Luke's Chapel, West Troy, *Albany County.* Rogation day, Tuesday, 14, *Schenectady.* Ascension Day, Thursday, 16, Port Jackson, *Montgomery County.*

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County.* Wednesday, 22, Little Falls, *Herkimer County.* 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County.* Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County.* Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County.* Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany,* Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, St. Andrew's Church, *New York.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Thursday, July 2, Portchester, *Westchester County,* Consecration A. M., Confirmation P. M.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev. Benjamin T, 106 Franklin.
Brownell, D. D., LL. D., Rt. Rev. T. C., 479 Broadway.
Abercrombie, Rev. Richard M., Harlem, 4th avenue, at A. Howe's.
Anthon, D D, Rev Henry, Second Avenue, corner o 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Dowdney, Rev. John, 20 John st, and Williamsburgh.
Evans, Rev. Benjamin, 23 Hamilton street.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 168 Grand street.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D. D., Rev Edward Y., 159 Chambers.
Hobart, Rev. J H., 697 Broadway.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev Lot, 192 Allen.
Leavenworth, Rev. Thaddeus M., 115 Canal.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev James, 31 Irving Place.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W., 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Goodwin, Rev. F. J., cor. Sands and Washington sts.
Henry, D. D, Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex street.

☞ Clergy removing on the first of May are requested to send immediate notice to this office.

Notices.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.—An adjourned meeting of this Society will be held in the Sunday School room of St. Mark's Church, on Monday evening next, the 6th inst., at half past seven o'clock.
GEO. H. BELL, Rec. Sec'y.
New York, May 4, 1844.

BISHOP BURGESS.—KEMPER COLLEGE.—Copies of the Life of the Rt. Rev. Dr. Burgess, late Bishop of Salisbury, are for sale, at 20 John street, and at Stanford & Swords, 139 Broadway, for the benefit of Kemper College; having been generously sent to this country by the author, for this object.

Purchasers will secure a well written biography of one of the most eminent scholars and theologians of the age, and at the same time aid an important infant Institution of the Church in the west. J. D. C.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
C. H. WILLIAMSON,
April 27, 1844. 72 Murray street.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. April 27, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
April 27, 1844. 296 East Broadway.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 24th ult, has received the following sums:

Offerings of St John's ch, Stamford, Ct, Rev A Todd, rector, half, $9; St Helena parish, Beaufort, S C, Rev J R Walker, rector, $38 50; St Paul's ch, Burlington, Vt, per R G Cole, Esq, $20 83; R P Williams, St Louis, Mo, half, $2 50; three ladies of St John's chapel, N Y, for Mr Hill's school, Greece, $30; per W H Hubbard, R A, Richmond, Va, Lyttleton parish, per Rev J H Morrison, half, $15; Tillstrom parish, half, 50 cts; Dale and Raleigh parish, per Rev P F Berkley, Africa, $12—$27 50; St Paul's ch, Alexandria, D C, per James Entwistle, Esq, $7; per Rev Dr Savage, for Africa, from G Rockwell, Troy, N Y, $2; members of Trinity ch, Lansingburgh, N Y, $80; do, of Christ ch, Springfield, Mass, for the press, $5; St Paul's ch, Boston, for press, $21; Mrs Blackford of Fredericksburgh, Va, for press, $10; J Metcalf, do, for do, $20—$138; S S St Ann's ch, Fishkill Landing, per G T Fox, Africa, $20; balance of communion fund, per Rev Mr Clarkson, $25—$45; collected by Rev P P Irving, Secretary and General Agent, for education of two girls, Greece, $160; from same, for Africa, $38; from same, for Mardin, $38; from the Working Society of St Peter's ch, Charleston, Rev B C Webb, Missionary to colored people of Prince Williams' parish, Va, for press, $10; St Michael's ch, Charleston, S C, half, $79 59; J H F, balance contribution, $3; St Peter's ch, Charleston, S C, two ladies, half, $37 50—$366 09; St George's ch, Milford, Ct, $2 60; Christ ch, East Haven, $3; St Paul's ch, Troy, for Africa, $10. Total, $702 56.
J. SMYTH ROGERS, Treasurer,
New York, May 1, 1844. 57 Wall-st.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 24th ult., has received the following contributions:

Offerings of St John's ch, Stamford, Ct, half, $9 01; offerings of St Helena ch, Beaufort, S C, Rev J R Walker, rector, $26; R P Williams of St Louis, Mo, half, $2 50; Juvenile Missionary Society of St James's ch, Painesville, O, per Rev Alex Varian, $15; a friend, $2; monthly collection, St Ann's ch, Fishkill Landing, N Y, $12 50; St Paul's ch, Alexandria, D C, Rev James T Johnson, rector, per James Entwistle, Esq, $64 80; St George's ch, Milford, Ct, $2 62; children's offerings, 70 cts; Christ ch, East Haven, Ct, $3; through W H Hubbard, Esq, R A in Richmond, Va, Lyttleton parish, Rev J H Morrison, half, $15; Tillstrom parish, per do, 50 cts; Dale and Raleigh parishes, Rev Mr Berkley, $16; Grace ch, Greater parish, $3; U S Chapel, Fort Monroe, Va, per Rev Mr Chevers, $15 20; for Bishop Kemper's mission, $4 80; collection in St George's ch, Newburgh, N Y, Rev John Brown, D D, rector, $29. Total, $221 63.
THOMAS N. STANFORD, Treasurer,
May 1, 1844. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From anonymous, being a fifth contribution from the same, by the hands of the Rev Lot Jones, $120.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 1, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Christ ch, Rev Thomas Lyell, D D, rector, $8 04.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 1, 1844.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING.—The subscriber acknowledges the receipt of the following sums, being contributions in aid of the Education Fund of the Diocese:

From Christ ch, Balston Spa, Rev Dr Babcock, $3 88; St Perer's ch, Hobart, Rev Sheldon Davis, $3 13; Christ ch, Manhasset, Rev James P F Clarke, $3 54; St Paul's, Glen Cove, Rev James P F Clarke, $1 25; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, $1; St John's ch, Monticello, Rev E K Fowler, $2; St John's ch, Johnstown, Rev J Wheaton, $2; St Mary's ch, Brooklyn, Rev J Hunter, $1. Total amount, $17 80.
JAMES F. DE PEYSTER, Treasurer,
New York, May 1, 1844. 51 South-st.

A FUNERAL SERMON,

On the Death of the Rev. Arthur Carey.

In press, and will be published on Wednesday, 8th inst., THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D. D., Rector of said Church. JAMES A. SPARKS,
May 4. Churchman's Bookstore, 109 Nassau st.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

WILL republish as early as practicable, WITH BEAUTIFUL ILLUSTRATIONS, the following books just received from England.

THE DISTANT HILLS—*A Parable.* By the Rev. W. Adams, M. A.

THE SHADOW OF THE CROSS—*A Parable.* By the same author. May 4, 1844.—tf

SITUATION WANTED as Sexton, by an American, who can give the best of recommendation as to qualification and respectability—is capable of taking charge of a first class Church—is an Episcopalian. Please address a line to "Church" at this office.
May 4.—2t$

HENRY M. ONDERDONK, having removed from No. 4 to No. 25 John street, between Broadway and Nassau, would respectfully inform the members of the Episcopal Church, that he intends to continue, as heretofore, the Publication Business, and in addition thereto, to devote his attention to all other matters in his line.

Theological, school, and standard works generally for sale, and all orders for publications, both domestic and foreign, attended to, at the lowest market price. A good assortment of stationary constantly on hand, and Printing and Binding neatly executed.
May 4—3t

Just Published, No. 2, of

BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW, conducted by B. B. Edwards and E. A. Park, Professors at Andover, with the special co-operation of Dr. Robinson and Prof. Stuart.

CONTENTS.

1. Prof. Stuart on the Lord's Supper—concluded.
2. Life of Aristottle. By Prof. Park—concluded.
3. The Early History of Monasticism. By Prof. Emerson.
4. Theological Encyclopædia and Methodology. By Tholuck.
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Also, Nos. 1 to 10, now ready, of THE HOLY BIBLE, with Patrick, Lowth, and Whitby's Commentaries.—Price 25 cents each.

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☞ The value of this edition consists in the fact that the Text accompanies the Commentaries—thus adapting it to general use. Published and for sale, by
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THE course of instruction comprises the English, French, Latin, Italian, and German Languages; Orthography, Reading, Writing, Arithmetic, Geography and Astronomy, (with the use of the Globes,) Botany, Algebra, Geometry, Geology, Natural, Moral and Mental Philosophy, Rhetoric, Belles Lettres, Composition, Ancient and Modern History, and Plain and Ornamental Needlework.

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German	5	Harp	30
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Oil Painting	10	Wax, Fruit & Flowers,	10

Ornamental Needle Work, including Silk and Worsted Embroidery, each,	$4 00
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No reduction for absence. Particular attention will be paid to the younger children. A conveyance will be provided for children living at a distance, at a moderate expense.

REFERENCES.—Rt. Rev. Benj. T. Onderdonk, D. D., Rev. Thos. McAuley, D. D., Rev. Lot Jones, Rev. Francis L. Hawks, D. D., Rev. Lewis P. W. Balch, Henry E. Bartlett, M. D., Thomas Boyd, M. D., Chas. King, Esq., Lyman Cobb, Esq., Charles H. Roach, Esq. Wm. Beach Lawrence, Esq., George D. Strong, Esq.
New York, May 1, 1844. 1y

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE Pew No. 97 Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate.

Apply to GEO. C. REEDE, Twentieth street, second house east of Broadway, south side.
May 4—3t$

NEW ORIGINAL WORK.

This day Published,

THE CHRISTIAN INSTRUCTED in the Ways of the Gospel and the Church: In a Series of Discourses delivered at St. James's Church, Goshen, New York. By the Rev. J. A. Spencer, A. M., late Rector. One elegant volume, 16mo. of 370 pages.—Price $1 25.

This is the first volume of Sermons by an American Divine which has appeared for some years. Their style is characterized by clearness, directness, and force—and they combine, in a happy degree, solid good sense and animation. The great truths of the gospel are presented in a familiar and plain manner, as the Church Catholic has always held them, and as they are held by the reformed branches in England and America.

The Introduction contains a brief notice of what the Church is, how she is to be distinguished from the various surrounding sects, &c.; of the great value and advantages of the Liturgy, and also a succinct account of various Festivals and Fasts, and Holy Seasons; and to the Sermons are appended notes from the writings of Hooker, Barrow, Taylor, Pearson, Chillingworth, Leslie, Horsley, Hobart, and other standard divines, illustrating and enforcing the doctrines contained in them. The book is well adapted to the present distracted state of the public mind, to lead the honest inquirer to a full knowledge of the truth as it is in Jesus, and to give a correct view of the position occupied by the Church.

The following is the copy of a letter of recommendation, by the Right Rev. Bishop Onderdonk, of the Diocese of New York:—

"Having great confidence in the qualifications of the Rev. Jesse A. Spencer for pastoral instruction in the Church of God, from a personal acquaintance with him as an alumnus of the General Theological Seminary of the Protestant Episcopal Church, and as a Deacon and Presbyter of my Diocese, it gives me pleasure to learn, that in his present physical inability to discharge the active duties of the ministry, he purposes publishing a select number of his sermons. Nothing doubting that they will be found instructive and edifying to those who sincerely desire to grow in the knowledge and practice of the gospel, I commend them to the patronage of the Diocese; and this the more earnestly, as their publication may be hoped to be a source of temporal comfort and support to a very worthy servant of the altar, afflicted, at an early period of his ministry, with loss of bodily power to be devoted to its functions."
D. APPLETON & CO., Publishers,
May 4—2tis 200 Broadway.

MISS WOOD'S JUVENILE BOARDING SCHOOL, SAYBROOK, CONN.,

HAS been in operation for the last six years—number of pupils limited to twelve. The location of the town is pleasant and healthy, lying at the mouth of Connecticut River, about 120 miles from New York, and having daily communication with that and neighboring cities.

There are two sessions during the year, of 23 weeks each, commencing on the first days of May and November.

TERMS.—For pupils under ten years, for tuition in the English branches, board, washing, beds, bedding, $50 per session; over that age $60. Music and French extra. Children of both sexes taken, and received at any time during the term at proportionate charges.

Circulars may be obtained at Stanford & Swords' bookstore, Broadway; S. B. Hutchings, 84 Rivington street, N. Y., or by addressing the Principal.

REFERENCES.—Rev. Wm. G. French, Milford, Con.; Rev. F. Stanley, Princess Anne, Md.; G. W. Berrian, Quincy, Ill.; Dr. J. S. Oatman, N. Y. City; Dr. E. Cone, Westbrook, Conn. April 27—4t$

D. APPLETON & CO.

Have just published,

NOTES on the Episcopal Polity of the Holy Catholic Church, with some account of the Development of the Modern Religious Systems, by Thomas W. Marshall, B. A. Edited by the Rev. Jonathan M. Wainwright, D. D. Heads of Chapters—1. Introduction.—2. Scripture Evidence.—2. Evidence of Antiquity.—4. Admission of Adversaries.—5. Development of Modern and Religious Systems. One elegant volume 12mo. Price $1 25.

Sermons; bearing on subjects of the day. By John Henry Newman, B. D., one elegantly printed volume. $1 25. April 27—2tis

MISSES RAINSFORD'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

No. 47 Irving Place, New York.

THE Summer Term of this establishment will commence on Thursday, May 2d.

Reference may be made to the Right Rev. Bishops of New York, New Jersey, and Massachusetts. The Rev. Drs. Berrian, Ferris, Milnor, Matthews, Seabury, Taylor and Wainwright. The Rev. Messrs. Balch, Forbes, Higbee, Price and Perry. James B. Elliman and J. Hicks, Esqs., Messrs. Stanford & Swords, and Messrs. Bartlett & Welford, New York.
April 27—4t$

EDUCATION—WASHINGTON INSTITUTE.

Thirteenth Street, near Union Place.

THE Summer arrangement of the classes will commence this week. We might speak of the care bestowed, and the provision made for the comfort and advantage of our pupils; but, at a time when nearly every place of education is announced as the best possible, we choose rather to refer to the history of our Institution for more than a quarter of a century; during the greater part of which period, and under one continuous *regime,* it has occupied the grounds now appropriated to its uses.
T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.
April 20th, 1844—3t$

EPISCOPAL ACADEMY OF CONNECTICUT, CHESHIRE.

THE Summer Session of this Institution will commence Wednesday, first of May next, and continue 22 weeks. Terms, $75 per Session, including every thing but Books and Stationery. Early application is solicited. E. E. BEARDSLEY,
April 13, 1844.—4t Principal.

SCHOOL.

NEW HAVEN, CONNECTICUT.

THE Summer Term of the Misses EDWARDS'S Boarding and Day School, will commence on Monday the 6th of May. April 13—6t

BOARDING SCHOOL FOR YOUNG LADIES.

THE Spring Term of Miss SAGAR and Miss BALLOW'S Boarding and Day School for Young Ladies, No. 10 Albion Place, Fourth street, will commence on the 11th of May. April 13—6t

MISS ADAMS'S SCHOOL FOR YOUNG LADIES, AT JAMAICA, L. I.

THE Summer Session of this Institution will commence on Monday, May 6th. Circulars may be obtained from E. Monroe, Esq., 181 Broadway, New York. April 27—3t$

BELL & ENTWISLE,

Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.
April 20—tf

A PEW IN ST. PAUL'S TO LET.

A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

JUST PUBLISHED.

AN INQUIRY INTO THE MINISTERIAL COMMISSION. By the Rev. Lloyd Windsor, A. M., Rector of Grace Church, Lockport.

For sale by J. A. SPARKS, Churchman Bookstore, No. 109 Nassau street, Stanford & Swords, Appleton & Co., T. J. Crowen, 633 Broadway, and at the store of the publisher, 84 Maiden Lane. April 20—6t

A GOVERNESS WANTED.

A LADY qualified to instruct a gentleman's four daughters in the several branches of polite education, including Latin, French and the Piano, may hear of an eligible situation at the South, by addressing "X. H." at the Churchman office. None but well qualified persons, who can give unexceptionable references for character, need apply. April 27—3t

A FAMILY occupying a pleasant and commodious house in the vicinity of St. Bartholomew's Church, would like to receive as boarders, a Clergyman and his wife, or two or three persons of similar character.—Every pains will be taken to secure to them the comforts of a home. Address B, office of the Churchman.
April 27.

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.

The Churchman.

From the Christian World.

The Cross.

BY MRS. M. ST. LEON LOUD.

THE CROSS! Whene'er I gaze upon the Cross,
My spirit to its inmost depths is stirr'd
By love and grief; and memory goes back
To Bethlehem and the manger-cradled child,
And all the sorrows of the Saviour's life
Come thronging on my mind.
His low estate,
His humble calling and deep poverty,
Rebuke my worldly pride. What days of toil,
And nights of sleepless wanderings were His!
Gethsemane! thy sacred olive groves,
Witness'd His agony. Cold, midnight dews,
And the fierce noon-day sunbeams fell alike
Upon His houseless head: and oh! more keen
Than winter's wind, the deep, heart-piercing wo—
To find a traitor in a bosom friend.
——— Then came the mockery—
The cruel taunt—the buffeting—the scourge—
The purple robe—the sceptre-reed—the crown
Of goading thorns—and last of all—THE CROSS!

Oh! Son of God! Rear thou within my heart
That blessed emblem, and there crucify
All its vain longings for some earthly good;
Its wild aspirings—passionate desires—
And aimless hopes. To Thee, oh! let me live,
And die beneath the shadow of the CROSS!

Columbus, East Florida.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. XI.

OBJECTIONS TO THE SCRIPTURAL ARGUMENT CONSIDERED.

There is scarcely a doctrine of the Gospel which has not, at some time or other, been assailed with objections, not from the ranks of infidelity alone, but from among those also who profess their belief in the Bible as a revelation from God. Even truths acknowledged by the vast majority of the followers of Christ, "every where and at all times," to be fundamental, such as the divinity of our Lord, his atoning sacrifice, the personal existence and unceasing influences of the Holy Spirit, have met and still continue to meet a determined opposition. Now it will not be contended that, in order to establish these truths upon a sufficiently firm foundation, it is needful to answer every objection which perverted ingenuity or honest doubt may raise against them, in such a manner as to preclude their being again brought forward in the same or in some more plausible shape. Could this be justly demanded of the Christian advocate, he must at once relinquish the hope of giving stability to any principles whatever, and his mansion of faith, like his earthly tabernacle, must be a changing and insecure habitation.

"Cavilling and objection upon any subject," says Bishop Butler, "is much easier than clearing up difficulties; and this last will always be put upon the defenders of religion. Now a man may be fully convinced of the truth of a matter, and upon the strongest reasons, and yet not be able to answer all the difficulties which may be raised upon it. Then, again, the general evidence of religion is complex and various. It consists of a long series of things, one preparatory to, and confirming another, from the very beginning of the world to the present time. It is easy to see how difficult it must be to unite all this into one argument, and represent it as it ought—whereas unconnected objections are thrown out in a few words."—[Charge to the Clergy of Durham, 1751.]

Demonstrative proof is not that which God has seen fit to supply for our confirmation in any article of "the faith once delivered to the saints." Whether this arises from the very nature of evidence, as applied to questions of belief which are designed to influence human conduct, or whether it is so ordered because best adapted to our moral discipline in this life, we may not be able to decide. But the fact itself is certain. Now it is very obvious that any proof short of demonstration is, and must be, open to objections; nay, such is the constitution of some minds that truths established upon moral evidence than which we can conceive of none stronger, such as the being of a God, and the immortality of the soul, have been disputed.

We must be on our guard, therefore, against drawing an inference so dangerous as that a point of faith is of doubtful authority, simply because it has been often and pertinaciously denied. This constitutes no valid objection against it. And moreover we must be on our guard against demanding, upon a question like the one now under consideration, a description, or an amount of evidence, such as from its very nature it could not be expected to supply.

The validity of the scriptural argument for Episcopacy has often been denied, on the ground of its being merely inferential, consisting in a comparison of texts of holy writ, drawn from different connexions, and of analogies subsisting between the old and the new covenants, and requiring occasionally, for its full development, a reference to the writers who immediately succeeded the Gospel age. But what other, what better description of argument can be advanced in support of any religious truth? The only proper question is, has the inference been correctly drawn from a sufficient number of places of holy writ fairly applicable to the case in hand? We contend that in the previous argument this condition has been fulfilled, and that in its progress we have obtained all the proof we could reasonably expect or desire of the Divine origin and permanent obligation of the Episcopal institution of the ministry.

Those, however, who deny the force of such an argument are accustomed to demand something more explicit. Give us, they say, an express literal assertion that the Christian ministry must always subsist in three orders, with power of governing and ordaining restricted to the first order. While acknowledging our inability to produce such an assertion, we deny the reasonableness of its being demanded. If God has left such points of discipline as the observance of the Lord's Day and of infant baptism, and the essential doctrines of every orthodox creed, to be sustained by inferential proof, can more be justly required for Episcopacy? If the constitution of the Church in the organization of its ministry is an unimportant matter, and the regulation of it left to every man's discretion because the Bible does not speak in definite propositions concerning it, doctrines which we consider the most vital are also, by parity of reason, unimportant, and every man may select or reject as he chooses. If Episcopacy may be rejected because not supported by a *demonstration* which is irresistible, we may also reject Christianity itself on the very same ground.

The nature of the evidence which the New Testament offers, in support of the fundamental doctrines and great and moral principles of the Gospel, is thus well described by Archbishop Whately:—"They are taught, for wise reasons, no doubt, and which, I think, we may in part perceive, not in creeds or other regular formularies, but incidentally, irregularly, and often by oblique allusions; less striking, indeed, at first sight, than distinct enunciations and enactments, but often even the more decisive and satisfactory from that very circumstance; because the Apostles frequently allude to some truth as not only essential, but indisputably admitted, and familiarly known to be essential by those they were addressing." [The Kingdom of Christ, page 109.] Such is the language of this distinguished writer, and so judicious are his remarks upon the nature of the scriptural evidence for "*the fundamental doctrines and the great moral principles of the Gospel*;" and yet, with an inconsistency most remarkable, and most unaccountable in so clear a reasoner upon many subjects, he demands for the essential organization of that institution which is the appointed keeper of these doctrines and principles, "the Church, the pillar and ground of the truth," *precise directions*, accompanied with *strict injunctions*![*]

We contend that the scriptural argument in support of the peculiar organization of the ministry is the same in kind with, and equal in amount to, that which can be advanced to sustain most of the doctrines universally admitted to be fundamental parts of Gospel truth, and we contend that the injunction to obey in the one case is as strong as that to believe in the other. "Remember them which have the rule over you, who have spoken unto you the word of God. Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." (Heb. xiii. 7, 17.)

But it may be said that this inferential argument will carry us dangerous lengths, and that if it is good and sufficient to establish Episcopacy, it is equally conclusive in support of monarchy as the essential form of civil government. Now this objection, weak as it must seem to any one who has given it a moment's serious consideration, has been often advanced. It has ever seemed to me, I must confess, too unimportant to call for a serious refutation. Bishop Henry U. Onderdonk, however, more than ten years ago, thought it worthy of an answer, and in a note to his tract, "Episcopacy tested by Scripture," gave it one most conclusive. To those who have read this admirable treatise nothing need be said upon the subject. But inasmuch as it may not be within the reach of many readers under whose notice these essays may fall, and as I cannot myself pretend to offer any thing in so clear or condensed a form, I shall give here a portion of the learned Bishop's remarks, but enough to show the utter futility, not to say absurdity, of the objection now under consideration.

"It has been alleged that as clear authority is found in Scripture for monarchical government and its perpetuity, as for Episcopacy and its perpetuity, 'submit yourselves to —— the king as supreme,' (1 Pet. ii. 13,) being as strong a precept as 'submit yourselves to them that watch for your souls,' which we have applied to the Episcopal ministry set forth in the New Testament. This allegation, however, is easily refuted. 1. Where it is said that the king or Roman emperor was supreme, it is also declared that this was the ordinance of *man*; and it is because it was 'the *ordinance* of man' that submission to the emperor was enjoined. The office was 'the creation ******* of man.' Of course, man may change that office for another, and thus substitute a republican for a royal or imperial government. But the Christian ministry is the appointment or creation of GOD.

"2. Should it be farther objected that 'the powers that be' are declared to be 'ordained of GOD;' (Rom. xiii. 1.) we answer, that nothing is here mentioned of kings but only of 'higher powers,' and that, unlike some of the provincial people, the Romans, to whom that language was addressed, abhorred the title of king;[†] which circumstances show, independently of other considerations, that it is not to be taken for granted that mere monarchical 'powers' were meant in this passage.

"In our opinion, 'the powers that *be*' means 'the established civil authorities that *at any time* exist;' submission to these is made binding on Christians by the Christian law; just revolutions, as incidental to every ordinance or creation of man, being exceptions to this rule. The object of such passage is, we think, to consecrate the social principle which leads to civil magistracy, and affix the seal of the divine author of Christianity to the maxim, that men are *not individually* sovereign, but either *jointly* so, or else subject to some other *common* sovereignty; and that maxim, thus divinely ratified, decides that men must submit to the lawful public authority under which they live. But this has no bearing on the case of the ministry, which was not only created and ordained of GOD, but which all history attests to have been perpetuated in the Episcopal form, and which, if it ever fail, must be again appointed by GOD, and 'ordained' anew, not by men, but 'for men;' since its business is 'in things pertaining to GOD,' since the ministry of reconciliation is 'given' by GOD, and by him 'committed to' men, or 'put in' men, and since it is an embassy from CHRIST. (Heb. v. 1. 2 Cor. v. 18, 19, 20.) *Such* an office must either be perpetuated or be lost; it cannot be renewed or changed, like the civil offices which are the creation of man. It is clear then from Scripture, that civil government, though of perpetual general obligation, is not so in any one of its kinds; while ecclesiastical polity is permanently binding in the form set forth in the New Testament."

I had intended in this essay to examine another and more important objection to the doctrine of the Episcopacy—namely, the one arising from the alleged consequence of its exclusive claims, "unchurching" those who do not conform to it, and thus rendering it obnoxious to the charge of want of that charity which is the characteristic of the Gospel.

But as the consideration of this question would carry me beyond the limits which I have prescribed for myself, I shall reserve it for my next number.

JONA. M. WAINWRIGHT.

March 26th.

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[*] The inconsistency of Archbishop Whately, in this and other points, has been admirably exposed in a pamphlet recently published, entitled "The Apostolical system of the Church defended in a reply to Dr. Whately, on the Kingdom of Christ, by Samuel Buel, A. M., Rector of Emmanuel Parish, Cumberland, Md." This exceedingly well argued and well written treatise I recommend to the notice of all who are interested in the question now under examination.

[†] See Poole's Synopsis on 1 Pet, ii, 13, and M'Knight on do.

Becon on Auricular Confession.

Philemon.—Why auricular confession should be condemned and exiled from the bounds of Christianity, I see no cause; but that it should be approved, retained, maintained, and used, I find causes many, yea, and those right urgent and necessary.

Christopher.—Much absurdity and wickedness hath both been conspired, learned, practised, and done in this auricular confession, as histories make mention, neither want we experience of this thing.

Phil.—I cannot deny these things to be true. There is nothing so good and of so great excellency, but it may be abused. The abuse thereof is to be taken away, and not the thing itself. That confession hath been greatly abused it cannot be denied, as many other things in the Church have been also; yet ought it not therefore to be rejected and cast away, but rather restored to the old purity, and to the use for the which it was first instituted. And so shall it not only not hurt, but also profit very highly, and bring much utility and profit to the Christian congregation. . . . . But I pray you mark what I shall now say unto you concerning this auricular confession. That auricular confession is a thing of much weight and grave importance, it appeareth well, inasmuch as it bringeth to men divers ample commodities and large profits.

Theophile.—I pray you what are those?

Phil—First, it engraffeth in us a certain humility, submission, and lowliness of mind, and depresseth all arrogancy and pride, while we humbly are contented to confess to our ghostly fathers such offences as wherewith we have offended God. Secondly, it incuteth and beateth into our hearts a shame-facedness, whereby we are so ashamed of our faults heretofore committed, that we utterly abhor them, and are wholly inflamed with the love of virtue. Thirdly, it bringeth us to the knowledge of ourselves while we hear those things of the priest that are necessary to be known of every Christian man. Fourthly, in confession we do not only learn to know how heinous and detestable a thing sin is before God, but also means and ways to eschew it. How many, think you, are there, which, if this auricular confession were taken away, would not care how they lived, neither would they regard any part of Christ's doctrine, but live like brute beasts, without any fear of God at all, or study of innocency, wallowing and tumbling themselves daily in sin, not once having a respect unto the correction of their old and wicked manners? Fifthly, if we be in doubt of any thing, in confession we may learn the assurance and certainty of it. Sixthly, in confession the ignorant is brought unto knowledge, the blind unto sight, the desperate unto salvation, the presumptuous unto humility, the troubled unto quietness, the sorrowful unto joy, the sick unto health, the dead to life—what need I make many words? Confession bringeth high tranquillity to the troubled conscience of a Christian man, while the most comfortable words of absolution are rehearsed unto him by the priest.—*The Potation for Lent*, (*Parker Society's Edition, page* 100.

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The Hall will be opened for the reception of pupils, on the *first Monday* in next May. The year will be divided into two sessions, of five months each—allowing April and October for the spring and fall vacations. The terms will be from $130 to $135 per annum; the *half* of which, *will be required to be paid, each Session, in advance.*

Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

⁂ Apply to the Rev. Principal, at Hope, Warren County, New Jersey, until the first of April; and afterwards at the Hall, Port Colden. March 16—2m

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence	Sept. 1,	and end	Nov. 23.
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

CLASSICAL AND ENGLISH SCHOOL.

CONDUCTED ON CHRISTIAN PRINCIPLES.

No. 255 Greene street, next the corner of Waverley Place.

ON the first of May instant, the Rev. J. A. SPENCER, A. M., will assume the charge of this institution. It will be the aim and effort of Mr. S. to continue the course heretofore pursued, and (if possible) to give increased efficiency and activity to the various departments of instruction. The number of pupils being limited, there are at present only a few vacancies; early application is therefore desirable. Two or three boys could be received into the Rector's family.

REFERENCES.—The Rt. Rev. Bishop Onderdonk; Rt. Rev. Bishop Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Chas. Anthon, LL. D., Dr. Jno. Stearns, Dr. Edward Delafield, Louis Loutral, Esq., George T. Strong, Esq. April 6.

WESTPORT FEMALE SEMINARY,

FAIRFIELD, COUNTY, CONN.

MRS. LOUISA A. SMITH, Principal. The Summer Term of the year 1844, will commence on May first, and close October first.

Terms of admission $140 per annum, or $35 per quarter. For this sum the pupil is entitled to board and washing; to tuition in the English branches and French. An extra charge for Latin $5. For Music on Piano, with use of instrument, $12. Drawing, with use of patterns, $3 50. Payments quarterly in advance.

REFERENCES.—Rev. E. M. Johnson, Rev. B. C. Cutler and George Marvin, M. D., Brooklyn; Mr. Nelson Jarvis, 142 Broadway, New York; Rev. William Mead, D. D. and Rev. Edwin Hall, Norwalk, Conn.; Rev. H. Benedict and Rev. E. Bull, Westport. April 6—6w

CHURCHMAN'S LIBRARY.

(*Recommended to patronage by the Bishops of New Jersey, Pennsylvania, Maryland, and New York.*)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

Southey's Book of the Church.
Williams on the Passion.
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Newman's History of Arianism.
St. Antholin's, or Old Churches and New, by Paget.
Bowden's Life and Pontificate of Gregory VII.
Lives of Eminent English Laymen, by Teale.
The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.——Manning's Sermons.
Life of Wm. Wilberforce, abridged, by his Sons.
Travels in the East, by Rev. H. Formby, &c.

Number 5, of this periodical is now out, containing a continuation of Christian Morals, by Sewell.

J. R. DUNHAM.

Flemington, N. J., April, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. April 27.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.

SACERDOTAL ABSOLUTION.——A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by JAMES A. SPARKS,
March 2. Churchman's Bookstore, 109 Nassau st.

H. COLBURN,

BOOKSELLER, BALTIMORE, MD.

CHURCH MUSIC and other works, published by J A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

JAMES A. SPARKS,

No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. March 30.

REPUBLICATION OF THE JOURNALS OF THE CONVENTIONS OF THE DIOCESE OF NEW YORK.

THE undersigned propose to republish, in numbers, under the supervision of the Bishop of the Diocese, and the Secretary of the Convention, the Journals of all the Conventions of the Diocese of New York from the first, which was held in 1785.

The reprint will follow exactly the originally printed Journals, including appendixes, with a careful correction of all errors evidently typographical; except that documents which are the same in different Journals, will be published only in the one in which they first appear. Suitable references will, however, be made in all the subsequent Journals with which they may have been originally printed.

When it is remembered that the Diocese has but *one copy* of its Journals from the beginning, and that there is but *one other*, (or at most, two,) complete copies to be found, as far as is known,—the importance of the present undertaking must be apparent to every one. It is earnestly hoped that it will be promptly and liberally patronized.

The numbers will be printed upon good paper, and with clear type, at intervals of three or four weeks. Each number will contain 80 octavo pages, and be sold at *Twenty-five cents.*

Any person forwarding to the Publishers (*post paid*) the sum of $1, will have four numbers sent to him by mail, immediately upon their issue.

H. M. ONDERDONK & CO.,
Publishers, 4 John street.

☞ The Utica Gospel Messenger will please give the above *three* insertions, and send the bill to Publisher's office. April 13—3t

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

ORGAN MANUFACTORY,

Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.
January 20.

PECK'S BOOKSTORE,

No. 158 Main street, (Exchange Buildings,)
WM. B. PECK, }
CHS. E. PECK, } Buffalo, N. Y.

CHURCH BOOKS published by James A. Sparks and D. Appleton & Co., constantly on hand, at publishers' prices. Jan. 20—6m

The Churchman.

EDITED BY

THE REV. SAMUEL SEABURY, D. D.

And under the General Direction and Supervision of

THE BISHOP OF THE DIOCESE OF NEW YORK,

of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,

BY JAMES A. SPARKS,

109 Nassau-street, New York, UP STAIRS.

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

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